Ahmednuggur Jan 23d 1860.

My dear Dr. Anderson,

At the commencement of another year I suppose something in the shape of a report will be expected of me. We have the past year frequently been made to feel that a kind Providence is ever watching over us, shielding us from danger, preserving to us health and strength and permitting us to labor in hope.

During the hot and rainy season we were necessarily most of the time at Ahmednuggur, visiting occasionally in my field and also in the villages near Nuggur. The remainder of the year has been devoted to touring with my family stopping in some central place some fifteen days and in the mean time visiting the villages around us. We thus become acquainted with the people in these central places, and all the near villages have the opportunity ~~the~~ of hearing the gospel frequently if they choose to do so. and a goodly number avail themselves of this opportunity. // In one village where we spent some time last year on visiting it this year we found a marked progress. Last year there was one Christian man and his wife living there and suffering much opposition Since them there has been a school of about twenty scholars among which are several adults as well as children who have learned to read. All the Mahars of the village about forty five have renounced idolatry and they generally attend daily religious worship, Several have united with the Church and others are candidates for baptism.

The Christian influence here is felt in villages near from which some have been induced to give up

idolatry and come to this village on the Sabbath & at other times for Christian instruction.

An orphan lad of about twelve years of age, adopted by a woman who was a gosaveen (a devotee) and himself had become a gosavee, was sent from a neighboring town to this village school. On his way there he had a river to cross which had become swollen by the rain, as he came to the bank of the river he saw a number of people collected who with a rope around a god that had tumbled into the river they were vainly endeavoring to drag out. The boy related the circumstance to the scholars of the school, and their comments upon it, shook the faith of the boy. In a few days more he was persuaded to tear his beads from his neck the badge of his profession, and he declared himself a convert to Christianity and at once took an active part in their prayer meetings

The adopted Mother hearing of this change, came at once to take him away. She too became convinced and at once resolved to be a Christian, and after being several months under religious instruction both of them together with two others of that village were received into the Church of Seroor on the 25 of Dec. There are now at this village seven professing Christians and several candidates for baptism.

The church to which they belong is ten miles distant and it is proposed to organize a new church for their accommodation. There is some interest at Rahuri One person has united with the church and five others are asking for admission. We hope there will be a church formed there before long.

During the past year twelve persons have united with the Church at Seroor on profession & twenty by letter

two have died leaving the present number twenty three. Three persons have united with the Church at Shingvey on profession, one has died and two have removed their relations to another Church leaving the present number twenty.

A chapel has been built in Wamboree, and it promises to be an inducement to some to place themselves under religious instruction, who have objected to going into the Mahar quarter of the town.

The Mission house has been commenced at Rahuri and is to be completed by the first of July.

There has been a good deal of excitement in this district in consequence of the Christians taking water from the public tanks. In one village the people supposing the errand of the Missionary to be to defile the water, manifested a good deal of opposition and beat one of the Native Christians. The authorities severely fined the offenders, and this has produced a salutary effect throughout the district.

While the water question has stirred up a good deal of opposition, it has opened the eyes of not a few to see the iniquity and folly of the caste system, and it will doubtless result in great good. and very much weaken the power of caste generally. It will prove quite an inducement to the lower orders to renounce caste. And we may hope, that the power of caste over the cultivating class will be weakened. and their minds be thus opened to conviction.

At present all the Christians in the first Northern field were of the Mahar caste, All of the Native Assistants of this field are from the same caste

all those also that are asking for baptism belong to this one caste. There are two or three persons of the caste people who appear interested in the truth. Of some, hope is entertained that they love the truth.
It will be readily seen that this state of things is a great obstacle in the way of the higher caste becoming Christians. Each one feels that if he becomes a "Christian" he can associate only with those far below himself in social position & in habits of refinement. The Mahars are generally indolent and filthy in comparison with the rest of the population. The trial to a person of refinement in America, in being obliged to renounce all his former acquaintance and to associate only with the low Irish, is perhaps the best illustration of the trial which one of the upper class feels as he contemplates becoming a Christian. A native assistant from one of the upper castes or a few individual members of the church from the upper caste would render the trial far less formidable. But the Spirit of God can overcome all obstacles. //
I must briefly allude to one or two resolutions of our last Meeting. The vote to ask for a man to come out for the special purpose of taking charge of the School in Nuggur was not a unanimous one. If any one should devote his time to such a school would it not be economy to place over it one who is already prepared for the work. A man will hardly be prepared for the duties of such a school without some five or six years of experience in the language of the country, while two or three years will fit him for great usefulness in the villages in directing the labors of the Native Assistants besides from the personal instruction he may give. The plans of the Vernacular Education Society as well as some of our own seem to be immature

We have not the material for such a school, ~~as~~ we want all the available help that we can find. We need them now in our fields of labor. They would doubtless be better fitted for their work with a better education, but we cannot spare them from their fields of labor.

Since the death of Mrs. Wood, Brothers Wood & Munger have both urged me to come to Sattara. But present duty seems plain. I must superintend the building of the house at Bahsori, and the present state of things renders it very desirable that I should at least remain till several things commenced are completed. and I have therefore told them duty seems to require me to stay where I am for the present. The Deans will probably go as ~~guide~~ a temporary arrangement.

I wish to hold my self in readiness to go where duty calls. The field that has been assigned me is an interesting one. I have become acquainted with a great many in this field and feel that I have secured the confidence of the people. I do not know as there is a more important field, and then I like the village system, and with some little modification it seems just what is wanted.

On the other hand, Sattara I feel is a very important field, and I believe it will become a promising field.

There has been much faithful labor performed there and much earnest prayer offered for success in those labors. but (confidentially) I do not think that altogether the right measures have been adopted, nor do I think the views of our brethren there in regard to native character & their feelings towards them such, that we could reasonably expect the greatest good. While I say this I believe

there are no two more faithful & laborious Christian men in the Mission. I do not think the want of success should be regarded a sufficient reason for giving up that Mission. And I believe that the Christian instruction that has been given there will be turned to account. If any one should go there who could sympathise with the natives enough to draw them towards him, and if he should be willing to employ such feeble agency as we have to here because we can get no other I believe there would be a blessing attending such labors. If the Prud. Committee are fully decided to sustain that Mission, and if they should express a wish that I should go there with my family, I would most cheerfully go. leaving my field for some other brother. But unless the Committee are decided to continue the Mission I should go with reluctance. So far as I know the views of the brethren they would regret much the giving up of that Mission. Should the question therefore come before the Committee, I wish them to understand that I am perfectly satisfied with my present field of labor & can most cheerfully go and labor in Sattara. Should the subject be referred to the Ahmednuggur Mission and they should express a wish to have me go I should feel perplexed as to what I ought to do without knowing fully the feelings of the Committee in regard to that station.

We are all enjoying good health, have come in to Nuggur to spend three or four days, expect to return to tent life again tomorrow. You will please understand this a private letter, and are at liberty to make use of any extracts that you think proper. Very Sincerely yours

A. Abbott.

Ahmednuggur Jan. 25. 1[illegible]
Rec'd. March 21.

Ahmednuggur Apr. 23. 1860.

Rev. R. Anderson D.D.

My dear Sir,

You will receive by this mail a copy of the Report of the Ahmednuggur Mission. Copies were also sent by the Sabine which left on the 17th inst.

I mentioned in a letter to Mr. Gordon by last mail, that the recent converts at Rahuri were suffering persecution. The spread of Christianity has acquired importance in the estimation of the community, in consequence of the late decisions of Govt. which confer on Christians the same privileges that others enjoy who do not recognize caste. Of course the low caste on becoming Christians have new & important privileges confered upon them. They may now use water from the public wells, send their children to the public schools, and occupy the public chowdees. These matters were discussed by the people previous to the assault upon the Christians. The leaders in this outrage were mostly men of wealth, and head men in the villages near Rahuri. The case has been tried and ~~eleven~~ five of the offenders were sentenced to one month's imprisonment and a fine of fifty rupees each, Two to a fine of fifty rupees, and the Head man of Rahuri to a fine of one hundred rupees. About the same time, a woman living in a village ten miles distant, determined to become a Christian. The husband saw that he must not only put her away but obtain a divorce, or ~~lose~~ lose caste. To prevent her from coming to me for baptism, the husband complained of her to the Native Police officer of the Rahuri District. He had her brought to Rahuri and finding he could not intimidate her, he told

her she must give the husband a divorce, she said she had no desire to leave her husband, and should not give a divorce, after keeping her in confinement five days he sent her back to her husband. For thus interfering with this woman, he has been suspended from his office & will probably be dismissed.

This prompt action of Govt. will give security to the Christians throughout the district. and the trials and the sympathy which these new converts have experienced, will, I trust prove a great blessing to them. and thus the wrath of man shall redound to the praise of God.

My house and some of the out buildings I trust will be completed before the rains set in. The increasing number of inquirers there & in the neighboring villages make it more & more necessary that I should be in my field as much as possible. The church will meet me at Rahuri on Saturday to examine several candidates for baptism.

I find it difficult to collect a quiet audience in Ahmednuggur, but recently I have found good opportunities of preaching in the villages near Ahmednuggur.

My family are all well, and all the mission families are in their usual health. Mr. Dean who has been suffering from a sun stroke apparently, is likely to derive much benefit by a stay at the Hills this hot season. With our united kindest regards to Mrs. Anderson & the other members of your family

Very Sincerely Yours A. Abbott.

Ahmednuggur April [illegible]
Rec'd. June 13.

Ahmednuggur July 20. 1860.

My dear Dr. Anderson;

As the brethren from Sattara were not present at our recent Mission meeting the matter of supplying that station was not discussed.

I infer from your letter that you would fully approve of my going there if this was the opinion of the Mission also. After you have had a free talk with Mr. Munger on the subject, I should like to hear from you again. While I say as before, if the Committee think it best that I should go I shall go cheerfully, at the same time I have some doubts about the wisdom of such a change at the present time.

There is a growing interest in my field, at the present time there are 41 persons that are asking for baptism, There are two new Churches to be organized as soon as the rains are over, and probably another at Rahuri very soon. I fear the consequences of a change so far as my field is concerned. I should say better give up the Sattara field than to leave the Rahuri field, to be taken care of by those who have their own fields to look after. Perhaps Mr. Dean would in that case take charge of the Rahuri field & leave the Kolgaum for Mr. Bissell. This would be the most satisfactory arrangement to my mind.

Then in regard to Sattara, Is it in contemplation to have three Missionaries there? How are they to be employed? What necessity for more than one Missionary at Sattara? There is but one Church and a very small one. The few that have any desire to ~~the~~ hear the truth can all be accommodated in one Chapel. To commence a village system as we have around Ahmednuggur would require for two houses at least 6000 rupees. Then Sattara has not the Native helpers that would be necessary to carry on such a system. As there are two houses at Sattara, one Missionary might confine his labors to Sattara, the other might spend as much time as possible in touring in the villages during the cold season and labor in the near villages through the hot & rainy season. Visiting them mornings & evenings. Villages within five miles could be thus reached. Doubtless more than two families could find an abundance to do in the City alone, but would it be economy with the few Missionaries here to locate more than two in the Sattara District at present?

If two families were located there ~~and~~ with a division of labor there as proposed, we might expect with the blessing of God there would be an interest springing up in different villages which would prepare the way for more laborers in the Districts around Sattara.

It may be that Mr. Munger may not have

health to return. and perhaps Mr. Wood may think it necessary to leave his field for a time. In such a case, the necessity of some one's going to Sattara will be apparent.

This whole subject will doubtless be fully discussed at our meeting in October and action be taken.

And should the Mission think it best on the whole that I should go to Sattara, I could not well leave till the 1st of Jan. 1860. So that there will be time to hear from you after you shall have had an opportunity of seeing Mr. Munger.

We have had a good fall of rain this year and there is a prospect of there being a year of plenty. It has been remarkably healthy in Nuggur and in the districts around Nuggur till lately. Just now it is sickly here. For several days past there have been a good many cases of Cholera. Fevers are also very prevalent. The Mission families have thus far been mercifully preserved.

My house at Rahuri is now about completed. It is pleasantly situated, and adapted to our wants. We are anxious to move into it as soon as it can be done with safety.

Mrs. Abbott unites in very kind regards to yourself and family.

Respectfully & Sincerely Yours,

A. Abbott.

P.S. Sabbath before last I received four persons to the Church at Shingwey by baptism. Twenty four persons in all, have been received to the Churches at Shingwey & Goha since the 1st of Jan. 1860. A. A.

Shingwey July 20. 3
Rec'd. Sept. 10.
[illegible]
[illegible]

Rev. Amos Abbott
Rec'd May 23.
Rahuri Apr. 8. 1861.
ans'd July 16, 1862.

My dear Dr. Anderson,

With the approbation of the Mission I leave here tomorrow to join my family at the Mahableshwar Hills and to return with them the last of next month.

The state of things here is about the same as has been for the past year. The truth is making steady progress. There are a good many who seem to be honest inquirers and occasionally one or more are received to the Church.

I find among some of the Church members a backwardness about having their children baptized not from any doubts as to the

Rev. Amos Abbott
rec'd July 15, 1872.

property of the ... but from
fear that should they grow up &
not become christians, they wou[ld]
find obstacles in the way of the[ir]
marriage, and loose some othe[r]
worldly advantages. I regret th[is]
very much, and have no doubt
the baptists will take advantage
of it. One of the brethren who has
been most opposed to infant bap[tism]
lost a child very suddenly and
he now regrets that it was not
baptized, I trust this event will
lead others to feel it a privilege
to consecrate their little ones to
God.

I think I mentioned to
you in a former letter that the
baptist brethren made an effort
to obtain land at Dewatola

built upon. Govt. did not see fit to grant them land, and I had supposed that they had given up all idea of laboring in this region. I have for a few months been trying to purchase a building in that town for a chapel, and had hopes of succeeding it but Gyanoba Powar went there a few days ago, and purchased the building for 200 rupees. And a sad thing connected with it is that the brahmins favored the sale of it, because they knew that these baptist were opposed to us." So far as I can learn this is the feeling in this region that the baptists seek not to turn the heathen to christianity, but to draw away the converts of the missionaries.

As yet their success has not been great, still there are quite a number

who have been hesitating a long
time about joining the Church
who seem leaning toward baptis[t]
views. and if the Baptists form
church in this region, they will do[ubtless]
draw away those who object t[o]
having their Children baptized.

I wrote you fully some time
ago respecting my daughter Chlo[e]
coming to India, I have
seen no reason to change my
views in that matter, I sinc[erely]
hope that there will be no financ[ial]
difficulties in the way of sending
out a reinforcement next [spring]

My family and the Dean[s are]
well, and have derived alrea[dy]
great benefit from the change

Please remember me to Mrs. A[nderson]
We feel very grateful to her for [her]
kindness to Chloe & Annie

Respectfully & Sincerely Yours A.

(copy) 183

Ahmednuggur, Aug. 20, 1860.

"My Dear Chloe,

Your question stares me in the face and the longer I look it the larger it grows and if I do not begin to answer it soon I do not know I shall dare to begin. I cannot take the whole subject in to one view very well and so will divide it and look at each part first & then try and look at the whole.

1. As it regards the work here. There is at every station a great deal of work for a female, more than one finds time to do, and an unmarried missionary lady, if she lives in a missionary's family would have more time

to devote to missionary work, would have less cares, few interruptions than a married lady. Should you come out single and live part of the time in my family and part of the time with the Deans I cannot think of a more useful situation and I think you would find it very pleasant. I do not think a single female should live alone in this country. They need more society to keep them cheerful, & to keep them from becoming fanciful, notional, particular, kinky. It is not good for children to always live under the government and control of their parents, but you could avoid that by

living a part of the time with Augusta. While a single female can do more _direct_ missionary work than a married female can, still I do not think on the whole she can accomplish as much for the heathen as a married woman can.

So I would say if you would come out single you would do well & if you come out with a good husband you would do better, so far as your usefulness is concerned.

2d. As to our own personal feelings in the matter. I can hardly think of any thing more pleasant and delightful, than to have you come out single

and be our dear Chloe, live in our family take part of your mother's care of the education of the children and share with her in labors for the Hindoo females. We should see much more of you than if you came out married and occupied some other field. We would hold up both hands to have you come single. But 3dly as to your own happiness and welfare. You are so constituted that you will always need some one ~~to~~ whom you can love without restraint, one with whom you can fully sympathize, and a constant companion. Now you can hardly expect to find such a female companion, or

if you could find such an one you would hardly find one who would engage to be your companion through life. While being with your parents or sisters you might be very happy, but otherwise you might find much in the missionary work to try you exceedingly and you would need sympathy which you could not get even from your missionary brethren and sisters. Now perhaps I have said enough. I have not said what I intended to say but you will see that so far as we are concerned we should like to have you come out single and like it a little better to have you come out

doubled. So far as yourself is concerned we should prefer to have a you find a good companion or to have a good companion find you. I have said nothing on the score of health. I think you would enjoy as good health in India as in America. You might not be so vigorous but you would be less liable to colds and some other complaints here than in America. I do not know what the Prud. Committee would say to your coming out single. I think ~~you~~ they would greatly prefer to have you marry. But I think they will not object to sending you out to live in our families. But perhaps

it would be necessary for me to write first and I shall probably do so soon unless you instruct me to the contrary. We are all well excepting Justine. He has had a typhus fever. It has been of a very mild type and he seems now to be getting well of it. Yesterday his pulse for the first time in the morning was natural. His fever came on during the day. This morning his body is cool & pulse natural but he is weak. I hope in a few days more he will be rid ~~to~~ of the fever. Emily & Albert are growing fast and they both enjoy riding the poney very much. They both ride well. They canter off two

miles or more and back again & it seems to do them good. I want very much to go on to Bahuri but must wait till."

[illegible]
& his daughter
Clara,
Amsterdam, Aug. 20, 1880,
Received Nov. 5, 1880,
Mailed [illegible] Nov. 9,
R. C. [illegible]

Rahuri Jan 7. 1861.

Rev. R. Anderson D.D.

My dear Sir,

The last mail brought your letter respecting my daughter's coming to India. I have given the subject a good deal of thought & yet there are one or two points about which I do not feel quite clear and it must be decided by the Prudential Committee and my daughter.

Chloe would be very useful in my family, in giving instruction, and caring for the younger children, thus allowing Mrs. Abbott more time to devote to direct Missionary labor for which there is urgent need. Chloe would also be invaluable in her older sister's family, in times of sickness and while she has an increasing family of young children. In regard to direct Missionary work something might be said. Children who have once learned the native language, have a facility in its use, that others seldom acquire. Mrs. Fairbank & Mrs. Dean have a command of the Murathee language which none of the other ladies of the Mission can expect to acquire, and only a short time is required to become familiar with the common language.

At present it seems the design of Providence that I remain at Rahuri And looking at the present aspect of things, and the plans I have formed in consequence, there seems to be a pressing necessity for more female labor, and this is likely to be constantly increasing. You will see from our annual report which will reach you soon that in the

churches under my care there has been an increase of 56 by profession and that there are in all 97 Church members of which only 21 are females. There are connected with these churches 53 baptized children, for most of whom there has been no means of education provided. There is a Government school here which will provide secular education for the Christian boys in this village and the near villages. We have ~~just~~ just commenced a girls school with a Christian teacher with encouraging prospects. My daughter Emily renders efficient aid in carrying on the school. Should the school become large I have no doubt Govt. would take the charge of it so as to relieve the Mission of the expense and labor of the secular part of instruction. Our plan is, to organize out of these two schools a school in the character of a Sabbath School to meet daily for religious instruction. The Christian children that are scattered in villages where there can be no school I propose to bring them here, to live in the town and work in a garden four hours in a day, by which they can nearly support themselves.

If these plans succeed there will be a necessity for female labor more than I have at present. This would furnish abundant employment for Chloe, & of a kind that we might hope would be productive of great good to this people. So that looking at Chloe's usefulness here I think every thing favors her coming. And whether she is supported by the Board or by me, I have no doubt the time

will be devoted to missionary work, Should she decide to come. She now thinks she would prefer to remain single, but after leaving school, should she have good health she might think different. To remain single and in poor health, I have no doubt she would be better off here than in America. I have written to her and said all that I think I need to say, She has the subject before her, and there are many things she must decide for herself. We should be delighted to have her with us. Should she decide that on the whole it is desirable to come to India, I shall feel greatly obliged to the Prud. Committee for sending her out here. I do not wish her to come alone, I do not think any female married or unmarried, especially if inexperienced, should make the voyage to India without a female companion.

If Mr. & Mrs. Ballantine come out in the spring or summer and there are no other families to accompany them, it would be a great mutual benefit to Mrs. B. & Chloe to have each other's society on the voyage.

The Committee will therefore understand that if Chloe desires to come, and the Committee are willing to send her, she comes with our entire approbation whether the Committee make any provision for her support or not. If she is supported by the Mission her labors will be under the direction of the Mission, if supported by me her labors will be under my direction. Of course my preference would be to have her come out as an assistant missionary if ~~she comes~~ out single

but that must be left to the Committee. and if she is sent out to my call, the Prud. Committee are competent at any time if they see good reasons for it. to take the direction of her labors and assume her support.

I must briefly allude to another subject. In the village of Dewolale six miles from here there is a religious interest, eight have united with the Church and others are candidates for baptism. I have an assistant there to instruct them. One man there has repeatedly asked for baptism but he is regarded as a bad man, & of course was rejected. He afterwards went to Poona & was immersed, and came back exulting, telling the the people that the American Missionaries were of no account, that he had been baptized by Mr. Abbott's gooroo, refering to Mr. Cassidy. Soon after I received a note from the Magistrate making inquiries about one Gyanoba who had been educated in our Mission saying that he had petitioned for a lot of land in Dewolale for a school house, Chapel &c. This Gyanoba is a cousin of Suddooba the baptist. He past through here to Dewolale a few days ago but did not call on me nor on any of the Christians and never consulted me about this place.

I think the Magistrate will not grant the request. Thus far their influence has not been good & their labors seem mainly confined to Christians.

With our united kind regards to yourself & Mrs Anderson with thanks for the kindness my Children have experienced in your family I am Very truly Yours A. Abbott.

Rahuri, Jan. 7, 1861.
Rec'd Feb 25
A. Abbott

Rahuree Sept. 7. 1861.

My dear Dr. Anderson,

A young Brahman belonging to this place lately died in a village some miles from here under such circumstances as has produced a deep impression upon his acquaintance and I can but hope that the impression may in some cases be permanent.

A brief account of this young man may not be uninteresting to the friends of missions in America.

His name was Atyaba, born 1836. His parents were very poor, but did not neglect his education. After making good proficiency in his native language, he commenced the study of English. He was married when about fourteen years of age, and then resumed his studies in English in the Free Church Mission School in Poona.

The faithful religious instruction he there received made a deep impression upon his mind. While attending this school his father died suddenly; and the progress which the truth was making in the mind of Atyaba alarmed his mother, who insisted upon

upon his immediately leaving the school.

The entreaties of Atyaba and of the teachers of the school were of no avail. No sacrifice was too great to be made to prevent the family from the disgrace of becoming out castes.

He obtained a situation as a teacher in a Govt. School in the Sattara district. In this situation he gave such satisfaction that he was promoted, and placed over a school in the Sholapoor district. While teaching there his only brother died, rendering it necessary for him to return home and live with his mother in Rahuri.

It was about this time that I first met Atyaba. He was very quiet and respectful in his behavior and he acknowledged himself to be a deist. "He had no faith in the Hindoo religion, The Christian religion was the most perfect system, and was therefore well worthy of our acceptance. Nothing but the fear of losing wife & mother & other friends hindered him from following the precepts of the Gospel." He and a companion of his would come to my tent in the evening alone, and his object seemed to be to lead his companion to a knowledge of the truth

When urged to make an immediate consecration of himself to Christ, he would stifle his convictions by expressing his doubts about the inspiration of the ~~Lord~~ Bible, or of some truth of the Bible.

The next time I visited this place & met him he seemed unhappy. And as I began to inquire about his spiritual welfare, he became agitated and said "he wished I would never speak to him again on the subject of religion. He knew that the Christian religion was true, and that there is no salvation elsewhere but he could not make up his mind to forsake wife & mother and it only made him miserable to talk or think on on the subject." After much entreaty he promised he would not give up seeking for strength to do his whole duty.

After this Atyaba was employed by Mr. Dean as a Mucathee teacher or pundit. He continued to manifest an interest in religious truth. When convinced of any truth about which he had felt any doubt, he would frankly confess it and never bring up the same objection again.

About this time he commenced going out into

the fields to pray, and he continued this habit as long as he lived.

The last work he did in connection with the Mission was to make out a clean copy of a new tract called "Vicarious Punishment." He became much interested in it and he could with difficulty read some parts of it without his voice betraying a good deal of feeling. He took the manuscript home & read it to his wife.

About this time he began to teach his wife to read. While thus engaged in Nuggur his infant child was seized with Cholera infantum and the parents brought their child to my house in a state of great alarm, and stayed over night with their child. This was the first time that his wife had ever come in contact with foreigners. And as she returned home the next morning with the child out of danger, her strong prejudices against Missionaries seemed to have left her.

Not finding employment in the Mission Atyaba next obtained a situation of Dept. Post Master at Yeola.

Here he was seperated from all Christian Society but he did not loose his interest in religious truth nor did he slack his efforts to instruct his wife.

His correspondence shows that his wife also became interested in Christianity.

He was a subscriber to the Child's Paper published by the American Tract Society, and he was accustomed to read & translate it to his wife. He also procured interesting and useful books for his wife to read. One of the last books they read together was a very interesting book called the Wanderings of a Widow. They little thought then that they were so soon to be seperated, & that she was to be exposed to those fearful trials described in that book.

In the Providence of God they were called to part with their only Child. This affliction seems to have lead them both to think more of professing Christ before the world, and they finaly agreed that as soon as opportunity occurred they would be baptized and unite with the people of God.

They were in the habit of reading the Christian Scriptures daily and uniting in prayer.

Before they had an opportunity of being baptized, he was suddenly taken with fever

with premonition that he should not recover.

At first, he had great fears of death, and became very importunate in prayer. He could not bear the thought of dying without being publicly baptized into the Christian faith.

He said to his wife O that my friend Mr. A. or some Christian Minister were here, but here we are without even a Christian friend.

His wife had never witnessed a Christian baptism, but he explained to her this Christian rite. The next day was the Sabbath. A number of brahmin friends had called to see him. In their presence he asked his wife to bring some water. He then said to his friends, "If God is pleased to raise me up from this sickness, I will openly embrace the Christian religion. If he is pleased to take me to himself I am ready to go. O Lord not mine will, but thine be done"

He then asked his wife to baptize him. As she seemed to hesitate he said "I have taken pains to give you instruction, now let this be my reward. Dear one do not hesitate."

She sprinkled a little water upon his head and offered prayer. He then called for

some bread, When brought, he broke it into small bits and having prayed, he attempted to eat it. It was with great difficulty that he could swallow any thing. His mother told him to spit it out but he persisted till he had swallowed it. The mother did not understand what this meant, nor could she remember just what he said "but he said something about a body, a body several times.

After this he appeared very happy, A burden had been rolled off of his mind. He had now no fear of death.

A native doctor was sent for, but he told the doctor, that he should not take his medicine, he was going to the kingdom of his father. Jesus Christ is always near me. I am now his, I am not yours now. I now pray in the name of Christ. O Jesus I am a great sinner. Until this day I have through the fear of the world denied thee, but I will never deny thee again. Forgive me this my sin. Whatever loss or persecution I may suffer from the world I will not deny thee. O Lord save me" His brahman friends interrupted him saying Atyaba, what are you doing so for, say Ram, Ram. Others would say, he is not in his right mind

His fever affects his head! Atyaba seemed grieved and said, "Shall I now reject him who has shed his precious blood for me, and destroyed his own body for me? I will never reject him. I have no fear of you now, why should I take the name of Ramkishna I am not yours now, I am Christ's, and he will take me to his fathers home where there are eternal joys, and I will never hereafter deny him."

From this day he was incessant in preaching Christ to all who called to see him.

He was baptized on the 2nd of June & died on the fifth. Just before his death, he said to his mother "the Angels of God have come to take me. I now leave you. Do not mourn for me. If I was about to receive some high Govt. situation, how great would be your joy. but I am going to receive an infinitely higher situation. Return home, and God will provide for you. The mother burst into tears and said. O Atyaba, what will become of your wife Atyaba replied, she will be cared for.

He then requested to be left alone with his wife. He then said to her "Do not any longer remain a Hindoo. You will have to suffer a great deal from them. Go to Mr. A. at Rahuri, at once profess Christ openly. Why remain among your people only to suffer, Mr. A will care for you.

He then called his mother and other friends

to him, asked for water, uttered a few words in prayer then there was a sudden convulsion and the spirit fled.

There was a smile left upon the countenance which struck all present as very remarkable.

Several brahmans who were present, have reported in different places that they never saw a death like that.

The funeral ceremonies were performed according to the Hindoo custom, and after a few days the sorrowing widow returned with her mother to Shikari. The young woman expresses her belief in Christ, and says that she shall have no comfort nor peace of mind till she has left her people, but she cannot yet find courage enough to take the first step.

The mother is doing all in her power to prevent her daughter-in-law from bringing dishonor upon her caste by becoming a Christian.

She has forcably taken from her all her Christian books, and the bible and does not allow her to go out of her sight. We trust she will have strength given her, to come out boldly and profess Christ. Our hope is in the Lord.

A companion of Atyaba's is in a very interesting state of mind, and we have strong hopes of seeing him yield to the convictions, that seem fastened

Answered Feb. 1861
Recd Oct. 30.

upon him. I have no suitable native assistant to labor in this field, may the Lord speedily raise up one, whose labors he can bless to the salvation of many souls.

Very Respectfully Yours
A. Abbott.

P.S. You can make any use you think proper of the above account of Atsyaba.

My family are in their usual health, my youngest boy has been sick but is better.

There are some twenty persons in my field that are asking for baptism. As soon as the rains are over so that I can reach their villages probably some of them will be received to the several churches near where they reside.

I shall feel obliged if you will ask the gentleman who has charge of the periodicals & news-papers to send me the "Portsmouth Journal" by Mail instead of by Ship, as long as the civil war continues.

A. A.

[illegible] Sept. 1. 1861.
Rec'd Oct. 25.
Ans'd July 16.

Extract from Mr. Abbott's letter dated Kahooree, Mar. 20, 1862.

About your coming to India I have not changed my mind at all. If an opportunity should occur and should you desire it and should Henry approve of it I think it would be well for you to come. The Board would probably do nothing for your support although you should devote all your time to missionary labor, but we should have the satisfaction of feeling that we had denied ourselves for Christ's sake, and I am sure that by the time you could reach here we can be in circumstances to take good care of you, if we live and prosper.

Your board would not cost more than $7.00 per month at the outside, and we think we could in the way of servants save

about half of that amount by good economy and your clothing would not cost more than it does at home and perhaps not so much.

I think you would be in better health here than in America and I am sure you can be most usually employed in teaching the native women here and teaching your brothers and sisters.

There will probably be some missionaries going out very soon after this reaches you, and I am afraid this letter will not be in season but the Ballantines may be delayed, and you may have an opportunity of going with them. ++++ If the Board will send you, you must decide about your coming. All I can do is to assure you that we shall be very glad to have you come & will do the best we can for you to make

you useful and happy.

Rabouce, March 20, 1862

(to his daughter)

Rec'd. May 13, 1862.

Ans'd July 16.

Pub'd

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Private

March 24. 1862.

My dear Dr. Anderson.

I have just received our printed report for 1861 and with it a copy of your letter to Dr. Candlish. A few days ago I also read your letter to this Mission.

A little war has now commenced & and I have no doubt it will be carried on with spirit and I trust it will be brought to a happy issue.

I confess I look upon the coming struggle with some anxiety. I fear the cause of truth may suffer from suppressed facts. You will see in our report the brethren represent the bright side of things. There is a brown side that ought to be represented and unless the brethren write to you exhibiting both sides you will be liable to be misled, and perhaps make statements which while true, you would not think

it prudent to make if you knew all the truth about the matter.
Mr. Wilder is in communication with the native Christians here and I have no doubt he will be looking ofthe the brown side. I am certain that some one should keep you informed of the true state of things, and yet it is not pleasant to communicate things which you will be pained to hear. & in writing such things, if the motives of the writer are misunderstood, it does sometimes cause unpleasant feelings.
I once wrote to you about the "Compound system", but it did me no good, nor the cause I wished to promote. The system is not improved, excepting that there are three compounds instead of two. With the exception of a few Christians who have been encouraged by Bishop put to engage in some kind of employment for their support & who are living by him, There is only one

family living outside the compounds, excepting also the persons at the rest house. Several families that were living outside have recently been brought in, and some of the natural consequences follow.
You perhaps have heard of the marriage of Shabo Dajee, you will be pained to hear that Crim. Con. with one of the girls of the school compelled him to marry one not suited to his position. A teacher in that girls school has lately conducted himself so that it is not deemed safe to continue him in school, so I have been credibly informed.
The excitement of the benevolent feelings which promised so much at the annual meeting, seems to have all passed away, and the 1st Church in Nuggur are less ready to give now than before that excitement.
We have great reason to fear that some who were gathered into the Churches in the rural districts, did so to escape the oppression of the towns people. They are almost without exception from the Mahar

cost - who had but little to lose and more to gain by becoming Christians, if the Missionaries would look after their rights & protect them from oppression. The village system undoubtedly did much to excite these hopes in the minds of the Mohars. There seems to be some signs of a reaction.

In regard to schools, it may be truly said that among all our teachers, there are not more than three or four who would have been considered competent to teach a mission school on our former system, so far as education is concerned. They are still more deficient in energy of character. Mohars are proverbial for indolence. The teachers are with one exception from this caste, and Hindoos of higher castes will not send their children to them, not because they are Christians but because they are from the Mohar caste. A Christian teacher from a higher caste would have no difficulty in keeping up a school. The Mohars do not care to educate

their children (2nd sheet) They are clamorous for teachers and promise to send their children, but it is to be feared that in most instances they want a teacher to write their petitions for them, and to inform the Missionary in charge of their persecutions, & to try and persuade the Missionary to interfere in their behalf.

Much hope has been expressed in regard to the school for Catechists. These are most all from the Mahar cast, poor, despised and half starved they go into that school, they are well fed & clothed and in a few months they are gentlemen, and may be seen walking with dandy canes, and with airs which are most ridiculous, and to put their hands to work they are ashamed. Some wait till dark to bring their water because they are ashamed to be seen carrying it as all poor people & most rich women

of all castes to Caily. One large boy who was urged to work in the garden begged that the work assigned him might be behind the school house, he was honest enough to confess that he felt ashamed to be seen at work.

These are the persons to whom we are to look for our pastors & catechists.

Something has been said about the intercourse with the higher castes, One of the most painful aspects on my return to this mission was the want of that intercourse which formerly existed. The attention of the Mission seemed to be mainly directed to the Mohars, and from the Mohars mainly the Missionaries received attentions. Happily there is now some improvement in this respect.

Please understand that this is the Brown side. I could write more hopeful things but these

you will see in our report. Do not suppose I am disheartened or that I am writing in low spirits, It is not so. I wish simply to put you in possession of facts, which will save you from making statements that will be too strong to subserve the cause of truth when you have such a persevering and plausible opponent to deal with from Kolapoor.

you will excuse me for alluding to a paragraph in your letter to the Mission in regard to the occupancy of Mission houses. If you have been given to understand that I have manifested any unwillingness to abide by the decision of the Mission, you have been misinformed. I have had no opportunity of showing any such unwillingness. The Mission have never acted on the subject, neither was I even consulted in the matter, While I was occupying the house some reparations were commenced and when I was absent my things were removed & Mr. Bissell's family came in.

I believe Mr. Bissell supposed that there was a full understanding about it. but neither he nor any member of the Mission communicated with me on the subject. We felt grieved at the course taken but should not have alluded to it had I not seen that you had been misinformed. Mr. Bissell says that he & Mrs Bissell are perfectly willing to occupy the other house if the Mission are willing, and I have no doubt this matter will be amicably arranged when the Mission shall bring up the subject. There is not the least unkind feeling between Mr Bissell and me, that I am aware of.

We and others occupying the rural districts feel that it is necessary that we should be able to come into Ahg at meetings & when health requires, and where we can control our own domestic affairs.

The old house where we have lived for many years & which has many pleasant associations can accommodate several families in that way, while the other hou[se]

is inconvenient for two families.
My family are in their usual health. My son Albert is with the Deans and is pursuing his studies under circumstances more favorable than at Rohooree.
I am somewhat anxious about my son Amoo lest he should be unable to finish his college course for want of funds.
My daughter Chloe's health is not good. I think her health would be better in India & if there is an opportunity of her coming with a family I greatly desire that she should come. I think her usefulness & happiness would be promoted by her coming.
Please remember us all very

I believe Mr. Bissell supposed that [illegible]

[illegible]

kindly to Mrs. Anderson & Mary & to Mrs. Kingman

Very respectfully Yours

A. Abbott.

[illegible] understood [illegible] Mr Bissell says he & Mrs. Bissell are perfectly willing [illegible] the other house, & the supervision [illegible]

The supervision shall [illegible] there is not the least unkind feeling between Mr Bissell and the [illegible]

We and others occupying the [illegible] districts feel that it is [illegible] & then [illegible] and where we can control the old house [illegible] & which [illegible] associations can accommodate [illegible] families in that way [illegible]

March 24/ 1862.

Rec'd. May 5.

ans'd July 16.

✓ Rnd. Cd

Rahooree May 20. 1862.

My dear Dr. Anderson,

Your letter of Mar. 3d was duly received and I should have replied to it immediately, had I not already anticipated the question of my daughter Chloe's coming to India, in a letter written a few weeks before.

I should like much to have her come and I feel greatly obliged to the Committee for kindly consenting to send her.

I do not wish her to come without some female companion. but if she can come with the Ballantines or with any other family I shall be very glad to have her come.

There is quite a field of usefulness opened here. Many families of different castes from the highest downwards seem desirous of cultivating acquaintance and of receiving religious instruction, and invite Mrs. Abbott & Emily to their houses. and had Mrs. Abbott strength equal to her

opportunities a vast deal of good might be done in this quiet way. She is pursuing this kind of labor systematically and has an almost unlimited field before her which is debarred to the other sex.

The people here are generally friendly, while the town authorities are opposed. And thus far they have succeeded in preventing me from obtaining a piece of ground for a Chapel.

The assistant Collector was here a week or ten days, he made some efforts to secure a site but could not succeed. It is expected that there will soon be a change made in the head men of the village & I may then secure a place without difficulty.

There is a religious interest springing up in Surde, a village four miles from here. At a meeting held there a few days ago, one Koonbee & five or six Mahars, publicly expressed their determination to become Christians from that time. Two of them have for some time have desired baptism

Just now the Cholera is prevailing here in Rohooree and is very fatal where immediate medical aid is not resorted to.

The Lord can preserve his people in the midst of pestilence, and we will trust in Him.

Enclosed I send a list of names of persons to whom I wish our Mission report to be sent with my initials. The reports are in the vessel which takes Br Wood to America I believe.

Rev. A Fisk of Fisherville N.H. has frequently written me that the Sabbath School in his parish have assumed the support of the school at Kendal and last year contributed 36 dollars, The year before I think they gave 25 dollars and yet I have seen no acknowledgment of it in the Herald.

Six cheap clocks are wanted for the schools & chapels in my field. The teachers and assistants will pay for them.

Mrs. Abbott & Emily desire to be particularly remembered to Mrs Anderson & Mary

Respectfully & Sincerely Yours A. Abbott

Rohooree Nov. 30. 1865
Rec'd Jany 1

Rahooree May 20. 1862

Rec'd. July 16.

Ack'd. Jan. 2. /63.

Reports of Mission

etc

Chloe.

Sch. Sch. Cont'd

Ahmednuggur Aug. 8. 1862.

My dear Dr Anderson

By the last mail we learn that our daughter Chloe expects to come out with the Ballantines and was to sail some time in July.

We feel under great obligations to the Committee for sending her, and trust they will not have occasion to regret it. If She has her health she will be able to do a good work here, and we most cheerfully assume her support after she arrives here.

I write by this mail to my daughter Annie, and ask her to call on you and get your advice about my son Amos. It seems that he hesitates about going to college for want of funds.

Mr. Dean wishes to aid him, and we can both help him this year to the extent of sixty dollars.

I have the impression that there are funds connected with the college which he might avail himself of, but I think he has not done so, and shrinks from making any application.

Annie will be able to give you any information about him and if you will kindly give your advice in the matter I shall feel greatly obliged.

A report of the state of our "compounds", went home by the previous mail. It occurs to me that there is one thing more necessary to render that report complete.

You have the number and description of persons living in the compounds. I think you should have the number living in Nuggur out of the Compounds. I have made a careful inquiry

and the following is the result.

Belonging to the 1st Church, A gate keeper who continues to live in his own house. A blind woman who has gone to live with her heathen daughter. A man & his wife who are engaged in the wood business & live in the wood market. These are all excepting a few at the alms house.

Vishnoopunt the pastor of the 2nd Church is interested in getting the Christians to live in the town, & mainly through his influence four families belonging to his Church, live in his neighborhood.

You will perceive by the report that many of the scholars of the school and theological class are married men. Eighteen of these young men have their wives here eleven of these have children.

I cannot but feel that if these families resided in different parts of the city, they would not only exert a good influence upon the people around them, but when they shall go out as teachers and catechists, they will be much better fitted for their work. And by pastoral visits to these families the whole city might be permeated with Christian influence.

It would be natural to suppose that by living in Mission compounds, habits of civilization, neatness and industry would be promoted. Such results I believe are not realized. Idleness, tattling, petty quarrels, and scandal are the natural consequence of bringing irresponsible people together where their wants are so provided for as to leave them free from care and toil.

My family are spending a few weeks here trying to recruit health which is not good. Very Sincerely Yours

A. Abbott.

Ahmednuggur Aug. 8, 1862
Rec'd Oct. 10,
Ack'd Jan. 2, '63.

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Ahmednuggur Aug. 17, [illegible]

My dear Dr. Anderson,

I wrote you by last mail but owing to a mistake on the part of a servant the letter did not go in season and I fear it may not reach you at all and therefore send a copy of it as near as I can.

From letters received we suppose that our daughter Chloe may now be on her voyage to India and we feel under obligations to the Committee for sending her, and I trust they will not have occasion to regret having sent her.

If she has her health she will be able to do a good work here, and we most cheerfully assume her support after she arrives here. I write by this mail to my daughter Annie and ask her to call on you, and get your advice about

my son Amos. It seems that he hesitates about going to College for want of funds. Mr Dean wishes to aid him and we can both help him to the extent of 60 dollars. I have the impression that there are funds connected with the college which he might avail himself of but I think he has not done so, and shrinks from making application.

Annie will be able to give you any information about him, and if you will kindly give her your advice in the matter I shall feel greatly obliged.

A report of the state of our compounds went home by the previous mail.

It occurs to me that one thing would make that report more complete viz the number of Christians in Ningpo living out of the Mission Compounds.

I have made a careful inquiry &

The result is as follows.

Belonging to the 1st Church there is one man a gate keeper who continues to live in his own house. One blind widow woman lives with her heathen daughter. A man & his wife engaged in the wood business live in the wood market. There are a few Christians living in the Alms house.

Vishnoopunt the pastor of the second Church feels the importance of having the Christians living in the town and mainly through his influence four families belonging to the Church live in his neighborhood.

You will perceive by the report that a large number of the scholars of the School & theological class are married men with ~~wife~~ wife & children. Eighteen young men have their wives here and seven of them have children.

I cannot but feel that if they resided in different parts of the city, they would not only exert a good influence upon the people around them, but when they go out as teacher & catechists they would be much better fitted for their work. Pastoral visits could then be made to the different families and a Christian influence

would thus permeate through the entire community. It may be supposed by some that living in Mission Compounds, habits of civilization neatness & industry would be formed, but such results are not realized.

There would be a difficulty in procuring at once houses sufficient for all who are now in the compounds. The Compound system has made the difficulty, and the prejudice could soon be overcome. There is plenty of unoccupied land in the city where houses could be built as cheaply as they can be built in Mission compounds, and doubtless persons could be found who would be ready to build them on purpose to rent to Christians.

A number of thatched houses in Mr. Ballantine's compound were some time ago destroyed by fire, The owner of the land ~~is now putting~~ offered to put on more substantial roofs and rents them for the Christians.

Mr. Wilder appears quiet at present he has endeavored to ascertain who voted for the resolution passed by the Mission regarding him and has sought advice as to what steps should be taken, but I am

hoping that he will feel that it will be better for him not to contend any longer

In the Rahooree field there has lately been some persecution on the part of the native magistrate which has become a matter of some anxiety, some worldly minded Christians appear to be greatly under his influence, and some who were inquirers now keep aloof, there are others however who seem the more in earnest to come forward and confess Christ.

The health of Mrs. Abbott has not been good for a year or more, one of my children has also been out of health, but none have been quite laid up with sickness.

There has been a great want of rain in this region and the price of grain is double what it usually is. There is consequently a good deal of suffering among the poor, and unless rain falls soon the distress will be greatly increased. With our united kind regards to your family

Very respectfully yours

A. Abbott.

Ahmednuggur Aug. 17. 63

Rec'd Oct. 2.

Ack'd Jan 2/63

Mis Mr Stevens

The Conference

Mr Wilder

Pred. Cd.

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Rahooree Dec. 12. 1863

My dear Dr. Anderson,

In presenting my last semi-annual accounts, one of the Financial Committee suggested that there was a mistake in not charging any thing for my daughter Chloe's support. We understood from one of your letters that she was to receive no salary, but to come out as one of the family implied that I was to draw for her the usual allowance for a child. I brought the subject before the Mission at their late meeting, and there was a difference of opinion, and the Mission were nearly equally divided in opinion, but were unanimous in wishing me to write you on the subject.
It was thought that in some of the Missions there must be similar cases and of course precedent. And as there is likely to be another case in this mission soon, it would be well to have the matter settled now. I must say I was not expecting any allowance for Chloe, and consequently did not bring it into my accounts, at the same time if it should be allowed I should be very thankful for it. Some of us who have children find it

difficult to live within our income. The prices of most articles of food are now more than double what they were a few years ago, and recently clothing has become very expensive. Cotton is now worth more than a rupee per pound, and we have been obliged to raise the pay of our native helpers.

We were glad to hear of the safe arrival of yourself and family, and trust you all derived benefit from the voyage & journey.

My daughter Chloe's health is improving & she is now much better than when in America.

She is able to attend to the instruction of the children and is studying the Murathee in which she has already made some proficiency.

The rest of the family are well excepting Mrs. Abbott who continues feeble. I had a severe attack of sickness in October but have been mercifully restored to health again.

The religious state of things in my district is in some respects becoming more interesting. There are two young men at Kokooree to be examined this week, as to their fitness to unite with the church. Others are soon to be examined. On the other hand there are indications of a

coming struggle with caste. Doubtless it will result in the purifying of the Church, and very likely some true disciples may not for a season be able to stem the current.

Many thanks to Mrs. Anderson for the photographs, sent by Chloe.

With our united Christian regards

Very respectfully Yours

A. Abbott.

Abbott, Dec. 10. 1863.
Rec. Feb. 4. 1864.
Ans. Feb 12/64

Company's charge with the Cost. Doubtless it will
stand for the purposes of the Church, and very little
some time, doubtless may not for a season be able
to stem the current.
Many thanks to Mrs Anderson for the photographs
and my Olive.
With our united Christian regards
Yours respectfully
J. Scott

Rahooree, Dec. 10, 1863.
Rec'd Feb. 4, 1864.
Ans'd Feb. 15/64
Pub'l
Allowance for Olive

Ahmednuggur Feb. 23. 1864

My dear Dr. Anderson.

Your letter of Dec 24th 1863 reached me by the last overland mail, asking for an explanation in regard to the renting of a house at Nuggur, and intimating that there might be some particular reason for such a course which has been withheld from you. Perhaps I have done wrong in not freely writing you of the painful trials I have endured. It was not because I doubted about receiving your sympathy, that I have not written, but because I could not do so without reflecting somewhat upon some of my fellow laborers. But now I must write, a necessity is laid upon me.

Before I go further let me make a plain statement in regard to the rented house independent of the reason for taking it. My family as well as myself had suffered much from the hot season which had been unusually long and severe, and it became necessary that we should have a change, where we could obtain fresh provisions. At the time of this meeting when the proposition was made, the brick house was occupied by two families Messrs Barker & Bruce. Mrs. Bruce was in a delicate situation, and Mrs Barker's case was thought to be alarming. Both families hoped to be able to spend two months or a little more in the districts, or till about the time of the general meeting. It was a doubtful experiment, and should

Cahoone, Dec. 10, 1863.

Mrs. Bashee be compelled to come in, both families would have required that house. And from the time of the general meeting till we left for Rakoale the house was so occupied. The house at Bhungar was occupied by an English family paying a rent of 50 rupees per month. The house we rented was the cheapest one to be found outside the military camp, where we should be constantly liable to be turned out; and at the general meeting every bungalow at Nuggur in camp and out was actually occupied. At the time of the general meeting Mr. Dean's family occupied the house with me, both families numbering 13 souls. The other mission families here accommodated as many as they had the capacity of doing. I do not see how the different families could have been provided for without that house, unless the brethren had left their families at home. But after all, this was not the reason why I rented the house. My own health and that of my family required immediate change. This was the opinion of those of our Mission who knew our state. Where could we go? I did not wish to go into Nuggur. I did not dare to insist upon Mrs. Abbott's going to the brick house. After thinking of every plan for a change I at last felt compelled to ask the Mission to rent that house for me. We occupied it four months and paid 180 rupees or 45 rupees per month.

And here I should like to close this letter but I cannot and at the same time comply with your request. Mrs. Abbott feels that she has been wronged and she feels deeply aggrieved. I entirely agree with her as to the fact and deeply sympathize with her. But I have felt much concern about the effect this has had upon her health & spirits. In the family we avoid talking on the subject as

much as possible. She is as much interested in Missionary labors as ever, and as she is able, she goes into the families of different castes from highest to lowest, she finds a welcome, and probably no one in the Mission has such free access to the native females as she has. Her labors also have been blest, several persons look upon her as the instrument of their Conversion.

It is only on one subject that she seems unduly excited, and this is accompanied by a sudden depreciation of physical strength.

I must now speak of the cause of this anomaly. We had not been long in Ahmednuggur after our return from America before we became painfully aware that we were not wanted in Ahmednuggur, and were much annoyed by the hints we were constantly receiving from Mrs. Ballantine that "the Deputation had charged them not to allow the Missionaries to remain in Ahmednuggur". We were at that time doing all we could to get a place for a house, and impatient to get into our field of labor. We could not understand why she should suppose that we were not as desirous of going out into the districts as she or the Prudential Committee could be.

I knew I had given offence by speaking strongly against the "Compound System" and persuading some in this compound to live in the town. Mrs. Ballantine told Mrs Abbott that if we objected to having a house built in our compound for Harripunts family, that they would have another family in this bungalow. I think Mr. Ballantine looks upon the Compound System as a necessary evil. At one of our Mission meetings I was unfortunate enough to suggest that the girls

school, should be under the control of the Mission as well as the boys school — and that we should know what ^was the course of study, and what was expended in carrying on the school, The brethren thought with me and the measure was carried.

Again, while we were necessarily in Nuggur, Mrs. Abbott was indefatigable in instructing the females both in the compound and out of it. And the Lord blessed her labors. In making out my annual report I spoke of these labors and of the conversion of two individuals in particular. This excited so much feeling, that I thought I should not report my labors here any more, And although there were some most interesting facts in connection with Mrs. Abbotts labors here in Nuggur, you will see by referring to my part of the printed report, for two or three years past, that I have been careful not to say any thing of Mrs. Abbotts labors nor of my own And even in my own field I have have been careful not to speak of what I have done, and I am not sure as you will find the pronoun "I" in these reports. I was in Nuggur at one time about three months and was engaged daily in giving instruction in the school for Catechists besides doing other Missionary labor. I take this course in my reports cheerfully. It costs me now no sacrifice although I was weak enough to feel it keenly at first. I have now come to like that way of reporting, and the trial I passed through did me good.

I will mention one thing more, It is of itself a trifle but it exhibits the kind of treatment to which I have been subjected. The brethren had frequently

expressed the desirableness of having some manual for our assistants, to instruct them in their duties in conducting business matters in the Church, with forms of letters &c. I also felt the need of such a manual to put into the hands of my native assistants. And as no one moved in this matter I prepared a manual and submitted it to the brethren, Some of them expressed their gratification, that the work had been undertaken, others thought it best to defer the question of printing it till we had a Mission meeting. Accordingly at our next meeting I brought the subject forward and produced the manual. This was at a morning session. The subject was defered till the P.M. In the P.M. to my surprise Mr. Ballantine brought forward something in English which he had evidently prepared in the mean time, and submitted it in stead of my manual.

It was presented in a crude form, and various changes were proposed and finaly a committee was appointed to prepare a manual, That committee was composed of Mr. Ballantine and two others, I was not proposed as one of the Committee, and nothing was said of my manual till just as this matter was disposed of, one of the brethren suggested that the committee take my manual & make such use of it as they might think proper. The committee at a subsequent meeting reported a thoroughly Presbyterian form, but in the debate which followed it was greatly changed and the result, you had in the minutes of that meeting It was then proposed that this committee prepare the same in Marathi with a view to its being printed

a report of this Committee has at several meetings since been called for but up to this time the manual is not forth coming. I do not think my manual was thus suppressed because they saw objections in it but I think Mr. Ballantine did not wish that I should prepare a manual, The treatment I received I thought ungentlemanly and Mr. Ballantine's treatment was particularly so. I felt hurt by this ingenuous act. But I trust that this trial has made me more patient and more willing to wait for my reward till after my labors on earth are closed, and if I can at last hear my Master say to me "Well done, good and faithful servant", I am sure it will be enough, and more than I deserve. Mrs. Abbott's sensibilities are keener than mine, and such things and particularly Mr. Ballantine's treatment had troubled her very much, and then came the terrible blow to her, of being deprived of a house which she felt was her "home", and her only "earthly home". not that she expected or intended to occupy it any more than her health and other pressing wants of the family required, and probably no more than was contemplated by the Prudential Committee at the time we left America. Her idea is this. Go and labor as much and as long as we can in the districts, and then the house at Nuggur would be the place to come for rest & recruiting strength, or to stay in sickness and at the time of meetings.

The Mission had discussed this matter, and had arranged that Mr. Fairbank could occupy a part of the house with the Ballantines, Mr. Barker a part of the brick house with Miss Farrar & Mr. Dean and myself the house which had been my former home.

After this Mr. Dean went to Sattara, and at a subsequent meeting Mrs. Bissell was called to take charge of the school in Nuggur. Nothing was said in the meeting about the house he was to occupy and nothing was said to me out of the meeting. Persons in charge of that school have sometimes occupied the old Mission house and sometimes the brick house, both about equi-distant from the school room. I said nothing was said to me. Just before I went to the hills for my family or just after they had gone, Mrs Ballantine came into the house while I was there; and asked to go into the different rooms to see the condition in which they were in as Mrs. Bissell had written to have her see to putting the house in order. So I knew what was going on. During my absence without consulting me our furniture was taken out of the house.

Mrs. Abbott had had some conversation with Mrs Bissell after she left for the Hills, but it seems they did not understand each other. And in June just at the commencement of the rains Mrs. Abbott returned to Nuggur fatigued with a long journey, made the more trying by our being robbed on the way, of nearly all of our best clothing. Her furniture had been removed to the brick house and a servant was in waiting at the gate to tell us where we were to stop. We had been in the house but a few days, when Miss Farrar feeble and fretful expressed her great disappointment that we did not go immediately to Rahooree. "She had given her consent to our coming there expecting that we should only stop, three or four days. And she felt that she could not have us there any longer" Mrs Abbott was not able to go, and the rains had washed down a part of our cook rooms at Rahooree & we knew not what to do. Just at that time it became necessary to provide a place

-for the Barkers with a dangerously sick child. Mrs. Bissell had offered them a part of her house, but the childs sore was very offensive and she felt as though she could not have them in the house, It then occurred to Mrs. Abbott that perhaps she would like to have us come in with them and have the Barkers occupy the brick house the upper rooms of which would be more airy. Mrs Bissell seemed glad to make the change & so we moved over expecting to occupy the small bungalow and a part of the house with the Bissells. Then Mrs. Bissell found it inconvenient to give up any part of the house. The small bungalow had been occupied a long time by a native with the black leprosy and altho the house had been repaired still the smell was insufferable to Mrs. Abbott and very disagreeable to the rest of us, In a state of almost desperation Mrs. Abbott went again to Mrs. Bissell. But Mrs. Bissell could not sympathize with her and either did not understand her case or did not know how to treat it. Mrs. Abbott felt that her treatment was cruel in the extreme, She was suffering physically and was wild with excitement. At last one day she came into my room and threw herself violently upon the couch and said "take me to Rahooree I shall die if I stay here and then burst into a flood of tears, This was a great relief to her, I felt that weak and unable as she was, she must be at once removed from the place of such excitement, and we went to Rahooree. During this stay in Nuggur Mr. Bissell was kind in all his conduct and said - that he was perfectly willing to occupy the brick house He said also that when it was decided that he should -go to Nuggur he expected that we should occupy a part-

of the house with him when we were in Nuggur.

But all this matter about the house and various other business matters are apparently ~~or~~ originated and carried out by some of the ladies of the Mission, and it is mainly Mrs. Ballantine & Mrs Bissell's treatment that has produced this peculiar state of her system. Miss Farrar treated us as well as she treated others, and we all felt that her feeble state of health & her age required of us the utmost indulgence, and I believe if the brethren had expressed their opinion that Mr. Bissell should have the exclusive use of this house that Mrs. Abbott would have left the house without any such sad consequences following. It was the meddlesome and underhanded way that Mrs. Ballantine took ~~takes~~ to accomplish her plans ~~that~~ more than any thing that brought Mrs. Abbott into this condition.

When Mrs. Abbott talks on this subject, she is always excited and then there is a sudden deprivation of physical strength. It is not so on any other subject however much she may be interested.

I believe she has the kindest feelings towards those who have so cruelly treated her. She is ready to do any thing for their comfort, she is I think too ready to make personal sacrifices for their comfort. But she feels as she often expresses it that God will not bless this Mission till this cruel treatment is repented of. If I attempt to reason with her on this subject she at once thinks I am in sympathy with those who have deprived her of "her home" and I am obliged to desist. What she most needs is kindness and sympathy, and particularly openness in dealing with her. a hint is a dagger while bluntness even is quite endurable.

By a kind providence, this house has several times been vacant when it was necessary for us to be in here a short time. This is always followed by more cheerfulness and more vigor of body. At the present time my family are occupying this house. My daughter Emily is to be married next month, and it became necessary for my family to come to Hyggur in order to make some preparations. They have been in here more than a month while I have been touring in my field. She is now more cheerful and more like herself than she has been since she was first deprived of this house. She is gaining in flesh and strength, is able to attend to her usual household duties & daily meets a class of women in the compound for reading and prayer and visits regularly several families in the town. And she lives upon the hope that when the Hazens come out, they will be willing to share the house with us when it may be necessary for us to come in. To share it with another family is all that she has ever expected. If such an arrangement is not agreeable to the Hazens, she understands that the decision of the Prud. Committee will require of us, at once to withdraw.

And now my dear Dr. Anderson, will you kindly, not as a member of the Committee, but as a Christian brother tell me what I ought to do. I do not think Mrs. Abbott can be persuaded to occupy the brick house, and in this state of mind I cannot force her to do it as long as I am a husband & a man.

I am perfectly convinced that my family cannot live constantly at Rahoosee. Perhaps with no particular sickness they might live there with the change of coming in at the meetings, but experience thus far shows that more time would be

necessary. Mrs. Abbott has required it, the children have required it. You must see that I am in a tight place.

The question frequently comes up, Shall I not ask to be released from the service of the Board. When I think what a field of usefulness I have, and the brightening prospects of this field, I feel that I ought to stay and labor here.

I proposed to Mrs. Abbott that she take the three youngest children and go to America, and after two years, either come back to me or I return to her, as the providence of God should seem to indicate, but Mrs. Abbott does not approve of this course. At our last annual meeting I offered to take charge of the school for catechists, till some other arrangements could be made, and would go out to some village in my field on Saturdays and return on Mondays. But the brethren did not give their assent. Since then, till your letter came I had settled down to this, That I would quietly go on with my village work, endeavoring to devote myself wholly to Christ and casting all my cares on him, trusting that when he had a different path for me to tread, he would make that path plain.

I love the village work. It is the field of my choice. My influence in the villages over the Hindoos is now much greater than it was two years ago.

Our village system has been a good deal modified since I left America, and it will be still modified but its main features I believe will be permanent and unless I am much mistaken, we shall soon see a great change in the condition of this people.

As our Report is about to be printed I need not ~~stop~~ speak of things contained in it. There is a large

and growing class connected with the Christians where there are churches, who have renounced idolatry, and most of the bad customs of the heathen, and who are willing to put themselves and families under Christian instruction and who are yet not willing to break caste. Their condition is now engaging much of my thoughts and I hope to organize a sort of congregation of such composed of the different castes, with the hope much more religious influence will be brought to bear upon them, and that by a bond of union among themselves will give them courage to come out boldly and renounce caste.

I have alluded to my daughter Emily's engagement. She expects to be married on the 23rd of March to Mr. G. A. Jacob. He is a young man of 23 years of age, a son of Rev. G. A. Jacob. D.D. of London. Mr. Jacob is a warm friend of missions, and he seems to be a godly man. He lives in Poona, has charge of the Normal Military school, and is the inspector of all the Military schools in the Bombay Presidency. He has a great knowledge of the Mahratta & Hindoostanee languages. His present pay amounts to about 500 Rs. per month with a good prospect of rising.

I believe I have now said all that I need to say and perhaps more than you will have patience to read.

I shall try and persuade Mrs. Abbott to write to Mrs. Anderson, you will then understand her feelings better than I can express them. She has sometimes expressed a wish that she could unburden her soul to Mrs. Anderson. What ever may take place here we shall not strive with our brethren, if need be we will suffer. At present there are no unpleasant or exciting causes. Harmony prevails. With highest regards

I am most respectfully & sincerely yours

A. Abbott.

Ahmednuggur, No. 23. 1864.
Rec'd April 14.
Ans'd July 7/64
Pub. &c.
Wm. Abbott.

Rev. A. Abbott. 193

Bombay 12. May 66

Rec'd June 28.

My dear Dr. Anderson,

It has been a long time since I have written to you, perhaps too long a time has intervened. Often subjects of interest are suggested but I hesitate about writing till there seems to be little occasion of writing. There is one subject just now about which I feel some solicitude. Our number of Missionaries are reduced to seven. Judging from the present state of health, I fear that Mr. Munger will not be able to remain long (I have not heard him express a word on the subject): he is a great sufferer and at times his friends have much anxiety about his rallying. Mr. Fairbank has asked to be absent a year at the Pulney Hills.

Reduced state of Mission. P. Com

Compounds.

Schools

Ordaining pastors.

Missionary Papers, Vol. 23, 1864.

Mr Harding & Mr Dean will probably find it necessary to return to America in a year or two. Mrs. Abbott may have to return soon, though it is my present plan to remain here myself should it be necessary for her to return. Again Should any new Missionaries be sent out it will be two years at least before they could properly be qualified to take charge of a Mission Station. What our prospects are for new men you know better than we do. We suppose that Mr. Russell & Barker will return soon.

We of course must make the most of our native assistants. Perhaps a few of the most reliable might be ordained as evangelists and thus become acting pastors of more than one Church.

I have now the charge of six Churches
To administer the Lords supper to
these six Churches once in two months
or even three months, requires a
good amount of travel & at times
when it is exceedingly difficult to get
about the country. Then the cases of
baptisms of children, admissions to
the Church and cases of discipline
takes up more of the missionaries time
than would at first be supposed,
leaving too little time for the
proper missionary work. Wanage
the catechist at Orahoosee has been
licensed and is a reliable and
excellent man & could he be
this ordained he could relieve
me of much very delightful work
it is true, but would give me time
to attend to what this catechist
could not properly attend to.
In the unsettled state of things
there are movements in nothing

them pastors of particular churches

Ramkrishnapunt is now asking to be dismissed from the Church at Bom[bay] and would like to become the pastor [of] the 1st Church in Ahmednuggur. By the way, since I have been in Bombay I have been studying this field and there is just one point that I wish to bring to your consideration.

Ramkrishnapunt can do the [preaching] to his church. The Missionary would [need] a congregation to whom he can preach on the Sabbath and at other times.

But for this he must have a number [of] some persons that he can rely upon. Otherwise he may go to his chapel & not have a soul to preach to, or he may have a large congregation [which] would all get up and leave him right in the middle of his discourse.

You may think that as there is a chapel in the compound, the Missionary might take the Christians there and the servants for a nucleus, bu[t]

this course would at once divide the church. a part would go to the Mission chapel & a part to the Missionary and the result can readily be imagined. If we could get rid of the compound system. If the Missionary in charge of this station would have only his personal servants in the compound the thing could be brought about.

I want to say a word in regard to the subject of caste and caste churches. In one important particular I do not agree with some of the brethren who wrote on that subject.

During the time I have been in India I have not seen that mutual hatred between different castes and the higher despising those of a lower caste. I have rather found the feeling similar to that of the aristocracy of England towards the lower classes. They are patronizing towards the lower caste, & treat them as a rule kindly. It is quite true that there is all that bitter hatred

between Mahars & Mangs in some places, as represented by the brethren who wrote on the subject, but this hatred is not on account of the difference of caste. The Mahars often "strike work" and the people to bring them to terms call in the Mangs, hence the hatred. So long as a man remains in caste, and does not encroach upon other castes, there is kind feelings between them. The caste people rather regard the Mahars as children, but expect the Mahars in return to look upon them as their fathers. The caste people often condemn the hatred that exists among the Mahars towards the Mangs & condemn the feelings of Christians from that caste, towards Mangs.

Caste people who became Christians and even the most intelligent of the Mahar Christians as they are

sometimes called do not have those prejudices of caste. The Mahars in their habits, much more than in intelligence, are much lower, more degraded, than the caste people and of course a Christian of refinement will prefer society that is more refined than that of the Christians from the Mahar caste. I see no necessity of caste churches, but there is much need of the injunction to the Mahars "Be Courteous".

The recent action of the Prud. Committee in regard to "Station schools" is I think very important. There has been an insuperable obstacle in the way of educating the children of those Christians who live away from any school. This is one object which can now be accomplished. The most promising of those in the schools can now secure an education which will fit them for usefulness in the Churches where they belong.

Your letter of the 3^d of Jan. reminds me that we shall not long continue to receive letters, with that familiar signature, which we can all swear to its being genuine.

I do not doubt the wisdom which has selected your successor, but we who have been a long time in the Mission field, cannot feel that any one who has not grown up with the Missions, can enter so fully into sympathy with Missionaries in all their trials and difficulties, so fully understand the many intricate questions that must come before him & so patiently bear with our weakness.

I thank God who has continued you so long in this work, and pray that he may enable you yet to do much in his blessed cause. We came to B[illegible] about the middle of March & expect to return the end of this month. With our very kind regards to Mrs Anderson

Very respectfully yours A. Abbott

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Bombay 23. May 1866.

My dear Dr. Anderson,

I wrote you by last mail, and four days afterwards I received your letter, it having gone on to Nuggur.

After laboring so long in Rahooree, and getting my work systematized. After laboring so long and pleasantly with the catechists there, the thought of leaving that field is very painful. And yet I have often contemplated the possible necessity of leaving it to return to America. As to going to Sattara that field has not appeared to be a promising field for Missionary labor, For some reason there has been little or no success there, but as regards

the health of Mrs. Abbott perhaps that is the most desirable place, and the only place in India where it would be worth the while of trying the experiment of a change.

The future looks dark, and I do not yet see my way clearly which to choose, to go to Sattara or return to America. The matter will of course be formally settled at our next Mission Meeting. and before that time I trust I shall get that light on the subject which will enable me to decide in a way that my judgment will afterwards approve.

The responsibility of leaving Rohoree no longer rests with me.

We intend leaving next week for Rahoorie, and shall be prepared to make over charge of the station to whom the Mission may appoint to receive it. Should we decide to go to Sattora we shall be guided by the advice of the Mission as to when we should go.

If the Lord has any thing for me to do in Sattora, I shall labor there cheerfully

I remain

Most respectfully & Sincerely

Yours.

A. Abbott.

Rev. Amos Abbott.

Bombay, May 23. 1866.

Rec'd. July 3.

Ackd Oct. 24/66

Prud. Com.

Mrs. Abbott.

Rev. A. Abbott 195

Sattara Aug. 21. 1866

Rec'd. Oct. 12. 1866.

The Rev. Dr. N. G. Clark,

Dear Sir,

A letter from the Prud. Committee, dated Mar. 6th 1866 was received while I was in Bombay, where I had gone with the approbation of the Mission, for the health of my family. I replied very briefly to the letter on the 23d of May, stating that I should comply with the request of the Prud. Committee in either returning to America or in going to Sattara. At that time I had not decided as to my duty. Subsequently in view of the sympathy expressed by several members of the Mission and for other reasons I decided to come to Sattara.

Perhaps I ought in candor to say that that letter filled me with grief. I am blamed and perhaps

~~justly so, for not answering a~~
~~previous letter which is largely quoted~~
in the letter of the 6th inst.

That private letter I laid before the Mission at the earliest opportunity, and listened to the remarks made by the brethren.

No one suggested that any action of the Mission was necessary, and no one suggested to me privately or otherwise that any proposition was expected from me. And I made it to mean simply that if my family f[...] they could not live in Rahuri [...] then the alternative would be nec[...] my family thus continue to live th[...] and I did not feel like proposing either to go home, or to go to Satta[...] for the following reasons.

1. I went to Rahuri and met much opposition from the people. That opposition was overcome

the confidence and good will of the
people was generally secured. There
was a growing friendship, and as
prejudice was removed there was
a disposition to listen with respect
to the truth. For the last two years
all, including the boys of the street,
who had been notoriously rude to
Europeans, all treated me, on all
occasions with respect.

I felt that I had a strong hold
upon all the educated young men
of Rahooree, they were regular in
their attendance and became much
interested in a course of weekly lectures held
especially for their benefit. These were
scientific and somewhat religious, but not
of a controversial character, & I expected
much good from these labors.

I had under me a goodly
number of native assistants whom
I was diligently training for their

greater efficiency, and I was gratified
with the result.

4. The churches under my charge 6 in n
were in that state which required a
constant supervision. They were pa
through trials which were drilling
in the exercise of self government. wh
is something as new to them as can be
conceived. And I have felt that
guiding them, without controlling
in this early stage of their existence a
churches, was the most responsible
the Missionary had to do.

For these and minor reasons I did
wish to take the responsibility of propos
to leave the field.

The Prudential Committee have assu
that responsibility, and as soon as I sa
my way I commenced at once to com
with their wishes. On my return
from Bombay I sent my family
Sattara and returned my self to

2

Rahooree to purpose for removing there. At our late meeting as soon as the Mission could make arrangements I made over my charge to Mr. Bruce and came to Sattara. I arrived here on the 9th of this month and as Mr. Dean is making preparations to go to his new field at Bhurrig I took charge of this Station from yesterday.

I think Sattara a pleasant and healthy station, much more so than Rahooree & in most respects a most agreeable change so far as we are personally concerned.

If the Lord has a work for me to do here I shall and I cheerfully labor in this service, and he will no doubt provide for that interesting field I have just left.

There are one or two other points in the letter of Mo. 6th to which I think in justice to my self, I should beg to allude.

1st In regard "to the persistent claims to that house since the 1st decision of the Prudential committee, we have not attempted to occupy that house when it was occupied by another family, nor gone into it except by invitation.

When occupying it in the absence of the family, we have been careful to vacate it before the return of the family excepting in the case when Mr. Hogan returned to this Country, we then waited there to receive him and supposed it would be an accomodation to him, This was also suggested by the letter at Nugpur. As soon as I learned that Mr. Hogan was ready to seek his house, I made preparations to [illegible]

altho two of our children were sick with measles. We were hindered some three or four days because the Mission meetings were in session. At another time it became necessary for us to come to Nuggar because my daughter had broken her arm. Mrs. Hogen gave us a cordial invitation. The arm was not properly set and we were oblige, against our wishes to remain there one month. Neither we nor the Hogens expected us to stay so long.

2nd There seems to be an implication in the letter and in the letter to the Mission of the same mail, that there is an unreadiness to comply with the powers that be.

I cannot admit the justice of this. I have been connected with this Mission more than twenty years. Can no member of the Mission can truthfully say that in any one instance I did not readily comply with the decision of the Mission. When I cannot obey the voice of the Mission I shall feel that I must ~~resign~~ ~~[illegible]~~ ask the Board to release it.

me from their service.

I acknowledge that it is not in my nature easily to yield to usurped authority, and individuals of the mission may have been made aware of this, but a loyal subject of the mission, always complying with the votes of the majority I have ever been up to the present time.

If there should be any thing in this letter that seems censorious, I beg to say, that no such spirit has dictated it. I most truly feel that the Committee with such evidence as they have before them, have conscientiously treated me with kindness & forbearance and I entertain nothing but good will towards them, and their former Secretary.

And the assurance ~~that~~ I feel, that by continuing in the service of the mission, the committee will eventually look upon my case as I now do myself, has been a strong inducement in deciding to come to Tattoora.

I am most respectfully yours
A. Abbott.

Rev. Amos Abbott. 196

Sattara Jan 26. 1867.

Rec'd March 12.

My dear Dr. Clerk a cho March 12

As it may be some weeks before our annual report is printed. I send you my report of the Sattara Station. I hope I may have the privilege of sending a more interesting and encouraging report next year. You will have learned before this, that Mr. Dean is about to leave for America. He seems just now completely prostrated, and I have some anxiety about his being able to journey to Bombay, but think he would be better as soon as he got near the sea shore. As soon as he decided to go, we thought it desirable to send our youngest daughter, Bertha with them. There has been no time to consult the wishes of the Prudential Committee, but I have the approbation of the Mission. and I trust the

Rev. Royal Abbott

Recd March 12

Prud. Committee will approve. When I took them to this country, there was an understanding that I should not send them home in less than 4 years. More than twice that time has now elapsed. I hope a missionary may soon be found to come to Satara to take the place of Mr. Dean at Bhuinj

And now I have to ask the indulgence of the Prudential Committee. Notwithstanding their instructions to the contrary I have felt obliged to over draw so that there is a balance against me in my accounts at the end of the year. and I beg you will consider the following facts.

1 Early in the year it became necessary that my family should have a change, and it was thought Bombay was the change. We boarded with the Mungers, their charges were moderate considering the expense of living, and from the salary that is allowed for those in Bombay you will readily

N. 10

perceive that with only the salary for the Rural districts I could not live within my income.

While in Bombay I received Dr. Andersons letter directing me to go to Sattara or to return to America. As we finally decided to go to Sattara, I felt that I must save Mrs. Abbott the long journey to Rahooree then reach to Sattara right in the commencement of the rainy season. I accordingly sent my family to Sattara while I returned to Rahooree to see to my affairs there and to take care of that station till the Mission would provide some one to whom I could make over charge. This necessitated us to keep up two establishments, which was more expensive than living together.

At the meeting in July I was permitted to make over charge of the Rahooree & Pimplus districts to Mr. Bruce and to join my family, but to have removed my goods at that time would have been a great additional expense to the Mission, and and danger of great loss to me, consequently I left most of my things till my return at the October meeting, and consequently had to hire furniture which was a bill of expense

4. We have now the expense of making out-fit for my daughters voyage. Now when our pay is such that we can only with the strictest economy live under ordinary circumstances, what shall a poor man do when there is such a series of providences occurring? What but to over draw, and then by the slow and painful process, curtail and endure privations till the debt is [illegible]

The balance against me is about 675 [illegible] but there were accounts which I could not get settled in season to bring them into this account otherwise the account would have been with a balance of not more than 375 Rs. If nothing unforseen should prevent, I think my next account will be squared. With the additional salary we are now to receive we can do it, not without great inconvenience but we are ready to suffer the privations necessary.—

I must also mention one other thing. I do not present it as a claim, I remember well the engagement, but perhaps the consideration of it may lead the Committee to look upon ...

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dose with more indulgence than they otherwise would

My daughter Chloe receives the paltry sum of 15 Rs per month, she has a knowledge of the language and I have no doubt does as much direct Missionary work as a majority of the assistant Missionaries in the Mahratta Mission, and no one would pretend that a young lady could get on with less than twice that amount while boarding in a family.

What I now ask of the Committee is that in view of the circumstances they will excuse this present violation of their rules with the understanding that my accounts be squared at end of June

I do not find fault with the rules, I believe them to be necessary, and yet I believe there may be times when a missionary must overdraw, or borrow money, which would in my opinion

be a greater evil.

The week of prayer was observed [at]
Sattara. The meetings were interestin[g]
and I think productive of spiritua[l]
good so far as the Christians were
concerned. but few others attend[ed]

The health of my family has on the
whole been better since our residen[ce]
in Sattara.

Very respectfully & truly Your[s]

A. Abbott.

Rev. Amos Abbott
Mahabaleshwar 22 May 67
Rec'd July 24

To Rev N. G. Clark D.D. Oct. 19. 1867

My dear Sir

Your very kind letter of Mar. 12 was duly received. And I am glad to know that the Committee approve of my sending home my youngest daughter. I trust they will reach America in the early part of August.

I thank you for your sympathy in regard to pecuniary embarrassments. The late addition to our salaries will eventually relieve me and I think I shall not require any assistance. In one particular however I do not know but I may have

Rev. Fuoc. Abbott
~~a Claim upon the Mission.~~
~~Most of the Mission houses are~~
well provided with cupboards and
closets & "wardrobes connected with
the House" This was the case
with the house I left in Bassove
but the house we occupy in
Suttoea has not a cupboard or
a closet or a shelf of any kind.
Consequently we had to purchase
cupboards for crockery &c. and
wardrobes. This will doubtless
seem a little matter, and so
it is, but to those who live from
hand to mouth as we have
been obliged to do this necessary
expense of a hundred rupees
and a little more, is of importance
to us. But we are now relieved of
anxiety

Our residence at the Hills this season has been very pleasant and I hope useful to others as well as to ourselves.

We have a girls school here, established by my daughter Mrs. Dean two years ago and contains 30 scholars. This school is wholly supported by contributions from the visitors on these Hills.

I have used the school room as a Chapel on the Sabbath and have had large and very attentive audiences, mostly bramhins. We have another service in Mahratta at our house on the Sabbath in these services Mr. Hazen preaches alternately with me. I also have a company of beggars of about 150 whom I address every Saturday.

My medical practice has also brought me into many families, some of the most respectable and wealthiest native merchants from Bombay and I believe that if nothing more has been done, a great amount of prejudice against the truth has

been removed. A very respectable brahmin the other day remarked after one of the Sabbath exercises. "There are many of us who do not believe in idolatry, and we like to meet with you in the worship of the one true God, although we cannot think with you about Christ." At the Episcopal Church here they have had a Chaplain who renounces or rather denounces the doctrine of Election of the Atonement and the Natural depravity of man! and what seems more strange most of his hearers were delighted with his discourses. But there were exceptions, some left the meeting and attend a small meeting of Presbyterians.

Mrs. Abbott was very ill when she came up here but is now recovered and we are all enjoying health, and we hope to return to Sattara in two weeks more.

During our stay here I have visited Sattara twice. The native assistance find much to encourage them. A marked change has been going on, in the friendliness of the people. My catechist although originally of low caste is well received and is invited by the highest caste to meet them on various occasions and friendly discussions are carried on. The thing now wanted, and what we wait for & pray for, is the Spirits Influence. We hope for this out pouring of the Spirit because we think we see a preparation for it.

Allow me to suggest that one new Missionary should be sent to Sattara as soon as may be.

It is as good a place to study the language as Nuggur and there are advantages of studying a language where our future labor is to be. While the Mouratta language is almost exactly the same in Sattara and Nuggur yet the lower orders of people here speak so differently from what the same class in Nuggur do that I could not understand them for some months, although they had no difficulty in understanding me. Again, we have now since our return from America been here nearly ten years, and while we hope to be permitted to remain in the Country many

we hope that one or two of them years longer. We are often reminded of the uncertainty of life and health. We have a house & station now at Bhimy unoccupied. We have another house at Sattara which is rented but which can be made available at any time should another Missionary come to reside here.

I saw your suggestions, as to Missionary labor in Mr. Hague's letter and I think them very important. I have had some experience in this plan. While in charge of the Rohoree field we went to the small village of Kendal and labored there 19 days. There was at that time one [illegible] The interest commenced then did not stop till a church was gathered there of nearly 20 persons. Most all of them heathen who renounced idolatry and several of the caste people attend the religious services there and

we hope that one or two of them are believers, though they have not had the courage to ask for baptism. Nearly the same may be said of Go[...] where we have a small church, an[d] at several other places, there were conversions, where there have been no churches yet formed. But such results do not always follow. In a village joining Kindel and where the[re] was equal labor bestowed, there was not a single conversion. The only chan[ge] produced was from aversion & suspici[on] to great and permanent friendliness, and this result almost always follows. By getting nearer to the people we secure their confidence and respect, & this can be done only by coming in co[ntact] with them often, and not by stoppi[ng] only a day or two in a village.

Praying that the Lord will permit you to send more laborers into this vineyard I am respectfully & sincerely yours A. Abe[el]

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Sattara 20 Aug. 1867.

My dear Dr. Clerk,

I wrote you on the 22 May from Mahableshwar. We returned to Sattara with improved health and strength. The growing interest which we left here we found on our return had not diminished. On the 9th of June the wife of one of our School teachers was received to the church. and on Aug. 4th nine persons were received. Of these one who had been excommunicated was received back. One is a Koonbee or cultivator. he belongs to a village four or five miles distant. At present he is turned out of house and home. And it would not be safe for him to live there, but he will probably soon be permitted to return. He is a good reader and is acquiring a knowledge of the Bible, that is very

Commendable. There is evidence that his wife although at present obliged to repudiate him, is at heart not opposed to him. I trust he may be an instrument in the hands of God of doing much to enlighten his towns men. One is a Mang the husband of one of our church members. Another a Mang woman who was formerly taught in our Mission school. One boy and three girls are members of our Station School, and are the children of Christians. Another boy is the son of our catechist & who attends the Govt. School. All of these persons can read. There are four others who are asking for baptism and others who come as inquirers some of whom I hope may be christians at heart, but who have not the courage yet to confess Christ before the world.

The Lyceum is well attended and this brings me in contact

with the educated part of the people.
I have also commenced a course of evening lectures once a week, which promises well. As the interest here increases so the labor of the missionary increases. And this suggests the importance of sending one of the expected reinforcement here. This is a healthy place, a good place to study the Armenian language. The Mission have a bungalow here that he could occupy. And if he learned the language before the missionary here should be obliged to leave the country on account of health, there is the interesting field of Bhoorj with a good house all ready for him.
I trust the matter of the locating one of the reinforcement at Sattara has been carefully considered by the Prudential Committee.
It is now ten years since we left America to return to this Country

and although my health is good and the health of my family better than it was a few years ago, I suppose we cannot reasonably expect to enjoy good health here many years without a change to our native country. and I am sure the Prudential Committee will not think of giving up this station. There is now a church of 24 members. and many years of labor have been bestowed upon this field.

We are very desirous of commencing a girls school here. A Christian teacher cannot be procured & if procured could not gather cash girls into his school. My daughter could superintend the school, and her friends in America have shown a readiness to supply the funds. These funds as far as they have been paid in, are acknowledged in the Herald. Shall these funds be included in our estimates or allowed and be expended only in accordance with the rules of the Mission? If so, we

are deterred from having a girls school of caste girls.

No funds are asked for in the estimates, because it is not considered best to expend the funds of the Board in support of schools with teachers who are not Christians.

There is a school at Roshoorce, formerly under my charge, supported by my son-in-law Mr. Jacob. That school is still supported by him because he thought it very desirable to bring caste children under the influence of Christian instruction. They are under the careful supervision of Mrs. Bruce and they attend the services at the Chapel on the Sabbath.

At Mahableshwar I have charge of a girls school supported by the English residents. They also are under Christian instruction altho the teacher is not a Christian.

This is tolerated in the Mission and I suppose is approved by a majority of the Mission. & I presume also by the P. Committee. The case in hand is a little different.

1st The superintendence of the school is not by a member of the Mission; properly speaking, but by my daughter who takes the same interest in the work and labors with the same devotion as though she was paid for her services.

2. These funds are raised mainly through her solicitation, but instead of being sent through some independent channel are sent to the Treasurer of the Board for schools and are acknowledged in the Herald.

3. These schools are not established & carried on, because of the importance of giving the children an education, but because this plan brings the children together and affords an opportunity of giving them Christian instruction, such as can be given in

no other way.

I believe all the Mission are of the opinion that it is not a wise expenditure of the funds of the Board, to establish schools for the sake principally of giving children an education, but some Missionaries and many English friends of the Mission, think it a most valuable opportunity of giving Christian instruction, and as such, might properly be supported by the funds of the Board.

"By opportunity of giving Christian instruction", is not meant, an opportunity of introducing Christian books, which would be done of course, but it affords an opportunity of giving oral instruction to these children.

An expression of opinion on the general subject, and upon the proposed Sattar school in particular, would be most thankfully received.

We are anxiously awaiting tidings from the Deans. We heard from

after their arrival at St. Helena
The terrible Storm they experienced off
the Cape makes us anxious to learn
how they fared afterwards in
consequence of their destitution by
having so many of things washed away

Most Respectfully &
Sincerely Yours
A. Abbott

Satara, Aug. 20. 1867.

Rec'd Oct. 8.

S. ack'd Oct 19.

In the small village near our Mission bungalow he has from fifteen to twenty boys. And they are making good progress. As he has recently become a Christian the Mission for want of confidence in him are unwilling to employ him, so I have taken the support of the school upon myself. The people pay him a trifle and I hope may be induced to do still more. This school is 16 miles distant and cannot be often visited.

In the Station school there are ~~f~~ eight girls, Seven of them are children of Christians and one of ~~[illegible]~~ Caste, is the daughter of one of our servants. We long for an entrance among the Caste people, the Common people. We saw no way to do this but to raise funds independently of the Mission and put the superintendence of the school under Miss Abbott who is not in the employment of the Mission. Perhaps there is some other way - some better way. May the Lord direct the Prudential Committee and the Mission in this important matter.

In regard to the subject of the extra expense in consequence of our moving here I feel very grateful for your kindness, but if I can, by the end of an other year balance my accounts I had rather suffer some privations than to bring this matter before the Mission. We are now discussing a matter of duty about sending home with Mr. Harding my youngest son. He is now 14 years old, The matter of expense in getting him ready to go is a serious matter with us. We are thankful that the Atkinsons have arrived in safety. We hope that the next man will be sent to Sattara. Our annual report is I suppose is being printed so I need not repeat what I have said in my report. The health of my family is as good as usual. My own health is good and I am thankful to say that my hearing has been perfectly restored

But what must be the feelings of those parents who h[ave] a prejudice against Christianity. To give some concepti[on] of that, we must change our illustration, and suppo[se] the teacher a Romanist and a tool of the Jesuits. The tea[chers] here are looked upon as tools of the Missionary. Who among respectable protestant people would send their children to s[uch] a school. This is not an over colored statement. Som[e] Missionaries would say it was. But those who get near eno[ugh] to the common people to understand them, and the Native Christians from respectable castes will tell you that the picture is not over drawn.

To reach the hearts of this people, we must show them we have a heart to do them good. And we must show [it] in some way that they can appreciate. To establish a sch[ool] and personally superintend it, seems to be the most dir[ect] and most promising way of accomplishing our grea[t] object. With a teacher from a respectable caste, whethe[r] he is a Christian or not, we can get up schools here for boys or for girls, and they will allow us to teach as much Christianity as we please. They would be still more willing that we should teach them in English.

But such a Christian teacher we have not, and the Missi[onaries] do not understand that they can employ any other.

We have one convert from the Cultivator caste. He was ob[liged to] flee from his native town and was without any means of support. I supported a month hoping by that time he would be permitted to return to his native town, but I was disa[ppointed]. I then sent him to Chunny to see if he could get up a school among the caste people. He succeeded wel[l]

felt the same objection. Mr. Ramjee Bhore head clerk in the Civil Court took his children out of the Christian school and sent them to the Government School where there are heathen teachers only, for the same reason.

A Brahman in Suttara, who has no caste prejudices and no prejudice against associating with Christians, sent his little daughter to the Station School here, but felt obliged to remove her from the school ~~[illegible]~~, for the language she used & which she had learned at the Station School.

Suppose a poor Irish laborer with a thorough Irish brogue should become a Protestant and a true Christian, and after attending school a year or two should collect a school of ragged dirty Irish boys of the most debased sort, the good Christians in Boston would doubtless feel a sympathy for him and perhaps some would be willing to send their children to him. He is a worthy man, but he still murders the English language sadly, and your children come home from the school & you find them using words not to be found in Webster's Unabridged, which they have learned from their teacher and still more objectionable words, which no decent person would utter, you find your children using, quite innocent of the meaning. This to say the least would be a trial. And this is the trial which Christian parents from respectable castes feel who send their children to our Mission Schools where Mahars & Mangs attend.

2d sheet

I want now to say a few words on the subject of schools. All my assistants with one exception are from the Mahar caste. One female teacher was a Mang. The common people will not send their children to them with children of the out castes. There have been a few exceptions. Our servants have sometimes sent their children. Persons who have been taught in Mission schools with heathen teachers have in one or two instances sent their children. Now believing as I do that the object of establishing Mission schools should be to give the children a Christian Education, we should not employ heathen teachers to teach Christianity. A person might be employed to teach the secular branches if favorably disposed towards Christianity if there was a Christian to teach regularly the principles of our holy religion.

The prejudice of the common people to sending their children to schools conducted by Christians from low castes are three fold. (but it may not be altogether prejudice) 1st The prejudice of caste. 2nd prejudice against Christian 3d The language and the manners of the teacher & scholars. This last objection is felt strongly by Christian parents who are from the caste people. Rev. Mr. Hurmput would not send his boys to the [illegible] school at Nuggur, on account of the grammatical impurity of the language used in the school, as well as on account of the low vulgar & abusive language which his children learned there. Rev. Ramkrishna

The Gospel and a little education do wonders for this people. but the idea of independence, or of being governed by a majority of themselves, is something they have not yet attained to. Ever since I have had charge of a native Church when ever there was a question to be determined by vote, I have been careful to conceal my own views in order to get an independent vote. but I have never known an instance where they did not first look to see how some prominent member or members voted before they would raise their hand. One brother Missionary has sometimes adopted the rule of making them close their eyes when they voted.

3d What proportion of the people belong to these two classes? I have before me the last census of the city of Suttoor. The City is divided into 23 districts or wards. There are 86 different castes mentioned which are often only different trades. The whole population is 32,585. Of these 466 are Mähärs, and 663 are Mängs. These two castes together forming about three percent of the whole population.

In the villages I think the percentage would be higher

As soon as the common people begin to receive the gospel in any numbers, I believe the churches will become self sustaining, and may become really independent.

I hope and pray that the day may soon come when the Gospel will find an entrance among the common people. The common people are comparatively industrious, and hard working people, and in point of morals, are not so debased as the Mohars & Mangs.

to go from door to door to receive the crumbs that are left from the dinners of the common people such as the cultivators & artisans, and also of the upper classes. They are not allowed to live within the towns & villages but must live by themselves at a little distance. They do manage to get into cities lately. At dinner parties, weddings &c, they are employed to cut & split the wood and sweep about the house, and while the people sit down to dinner the mahars & mangs set off at a little distance on their haunches like dogs watching till the dinner is over, and then they spread out a corner of the shawl they wear night and day and receive the refuse of the dinner. They sit down by the side of the road or in the street to eat it or carry it to their families to eat. If a mahar goes away from home, if on his return he does not steal at least a hand full of grain out of the cultivators field his wife will abuse him for being so indifferent to the wants of his family.

While this is the general condition of these classes, there are exceptions. Some cultivate land, some even may get service as horse keepers & house servants among Europeans.

It is these two classes that have been induced to listen more favorably to the claims of Christianity, and some have been gathered together in our churches. We have no church but what they compose a very large ma[jority].

There is little or no sympathy between them and the common people, before they become Christians. For centuries they have been in a most abject conditi[on]

But lest I should be misunderstood I wish to state in the first place, that I entirely agree with the instructions from the Missionary House, so far as principles are concerned, and not only so, but I think these instructions timely, and that the Native Churches are better prepared to take a step in that direction than we had supposed, and I enter most fully and cordially into the work of carrying out these principles as far as the state of the Church will admit. The Church at Sattara with a single exception cordially entered into the arrangement to give a tenth of their income. And they are quite willing to be advised in regard to independence. And if they are not prepared to go as far as the Armenian Missions it is because there is some important ~~condition~~ difference in their condition.

I will now try to convey some idea of the present state of our Churches. 1st our Churches are not composed of the Common people. but in some of our Churches there are a very few exceptions. In the Sattara Church of the 24 members at the beginning of the year one only is from the caste people. All the rest were from the Mahars & Mangs, who are regarded as out castes. Although they have caste among themselves.

Who are Mahars & Mangs? They are professional thieves and beggars. They do various kinds of menial service for the common people, and as a perquisite they are allowed

Sattara 25 Jan, 1868.

My dear Dr. Clark,

Your very kind letter of Oct. 9th 1867 was duly received and I have been waiting for a little more leisure before replying to it. There are one or two points about which I should like to write with care. I am [illegible] certain that our letters read quite differently at home, from what they would here in India, and I fear we are often responsible for incorrect views of the state of things here.

When I returned to this Mission in 1858, I found that I had formed while at home, some incorrect views of things. For instance, I was surprised to find that the Christians with few exceptions were Mahars & Mangs. And also that although the Missionaries did not recognize caste in their Churches and so far as I know were not aware of its existence in the Churches yet there it was. And I was not aware of it till I had been back three or four years, till I had charge of some of these Churches, & till I was brought into close relation to them.

Before we can judge how far we have reason to hope that these Churches can become self sustaining and self supporting, we must have a knowledge of their condition, and their position in the community

I have been quite deaf in one ear for two years past, and could hear but indifferently with the other, but my hearing has been suddenly restored. I trust it will be permanent. I feel that I cannot be too thankful for this blessing.

I devote about one hour and sometimes an hour and a half in prescribing for the sick. I have between fifty and seventy five different patients per month, my practice is steadily increasing. This perhaps more than any thing secures the good will of the people and brings me in contact with all classes. We also have a lyceum, over which I preside, important subjects are discussed and I have an opportunity of giving a lecture occasionally before the most intelligent part of the community. And thus my field of labor looks more and more inviting. I cannot but hope that a harvest is ripening here. It is my earnest desire that I may have an assistant here who will be able to go among the upper classes and invite them to accept of Jesus as their Savior.

I beg pardon for writing so long a letter.

I am most respectfully and
Sincerely Yours
A. Abbott.

Dallas, Jan. 22. 1868.
Rec'd. March 13.

Satara, Jan. 25. 1868.

Rec'd March 12.

Ans'd July 14

Suggestions

Rev. A. Abbott 200
Sattara June 1868
Rec'd Aug. 6.

My dear Dr. Clark. Ans. Sept. 27

I wrote you on the 25th of Jan. and you have since doubtless received the report of Sattara with the other reports. The last three months I have spent with my family at the Mahableshwur Hills, coming down to Sattara occasionally to meet the assistants, direct their labors &c. I take much satisfaction in my assistants. Vithal Abajee who is my right hand man, and acts as pastor as far as he can, I believe to be a sincere and devoted servant of Christ. A humble minded person, and will not unnecessarily give offence. He is young & inexperienced but in time his influence will be extended.

Anajee the Teacher of the Station School is also a good faithful man. Has not much originality of character

but has good common sense and
a good memory. Can give an
excellent synopsis of a sermon
or a book that he has read,
and his addresses are always
appropriate, and there is such an
air of sincerity about him that
he commands attention. He will
make a much better preacher than
a teacher. Besides these two I
have an old man on a pay of
4 rupees and a bookseller, both
of whom I think I can say their
their influence so far as it goes
is good. My other assistants are
living in villages away from
Sattara. At Bhuing I have
a School teacher, a recent convert
from the Koonbee caste. The
Mission have not confidence
enough in him to employ him
So I have supported him my-
self for ten months on a pay
of 6¼ rupees. Br Wood who

just passed through the place
has thought so favorably of him
that he has sent me two months pay
for him. The influence he has exerted
there seems to be very good, and
there is a desire to hear the truth
by the people of that village, that
I have not found elsewhere. This
is not by any means owing entirely to the
influence of this teacher, but the
interest seems to be increasing, and
there is no other Christian in that place
... I think it the most promising
field for a new Mission I know of.
In Sutton also I see there is some
progress. Our meetings are well
attended. Last Sabbath more than
... hundred came in and listened
quietly & attentively through the service.
The assistants Vethuk & Gnagee
both find large and interested
audiences on the streets in different
parts of the city. And it seems that
all that is wanting is the Holy Spirit's
influence to make the truth effective.

All I have thus far written is preliminary to a subject about which I ask your advice and counsel.

I propose at our July meeting to ask leave to write to the Prudential committee for leave to take my family to America next year.

We returned to India in 1857 and I think it desirable that Mrs. Abbott should have a change. Her health nearly as good as it has been for the last 5 or 6 years, is still is far from being good. My youngest son Jun also is now years of age and sho[uld] be at home, in school. My own health is good. I like the climate h[ere] better than in America excepting the month, when I can go to another pa[rt] of my field, the Hills. And I don['t] like to leave this field at present.

I have tried to get Mrs. Abbott's cons[ent] to go home and leave me here and in two years, to return to Indi[a] or I come to America as may th[en] seem to be duty. but I am no[t] able to get her consent.

I would most cheerfully go with her to America if I could see this field provided for. While I am here there should be a Missionary at Bhimj where we have a good house and where a new Missionary would commence his labors under most favorable circumstances, and here in Sattara there should be an experienced Missionary, one who has the language well & could direct the labors of the assistants and one who would be acceptable to the people. You know all the members of the Marathi Mission. Br Munger I suppose may ask leave to go home next year. The health of others may make it necessary for them to leave, and ask

the prospect of reinforcement from
America, you know better tha[n]
we can. In view of all the
circumstances what shall I do
What can I do? I have tried to se[ek]
direction from Above, but as y[et]
I am entirely in the dark as to [what]
I should do. If I know my [own]
heart I only desire in this time
to know what the Lord would ha[ve]
me to do. Perhaps he may soon
make my duty plain. Perhaps y[ou]
will be able to through some light
upon the subject. Will you kind[ly]
write me on the subject, without
waiting the action of the Mission
if you can conveniently do so.

The rains have set in very favor[ably]
and the people are anticipating a
good season. I get encourag[ing]
accounts from my son Albert w[ho]

Dartmouth College. I believe it is his purpose to devote himself to the ministry and to the Missionary work. I am sorry Mr. Dean's health does seem to improve so rapidly as we hoped it would. Should neither he nor Mr. Bocker be able to return to India our prospects of a reinforcement for the present look very dark. I trust that the revivals in the colleges and in the churches will create such a state of things that men will not be wanting to supply all the missions to the extent of means to provide for them.

Bros. Wood & Bruce with their families were at the Hills this last hot season, have now returned to their respective fields of labor. Bro. Bruce suffered a good deal from fever and ague. & Mrs. Wood was very ill soon after coming to

the Hills but became much

and I think there is a prospe

of her enjoying better health

she has heretofore

My son-in-law, Mr. J. A. Jaco

has gone to England with his

family, on twenty months lea

He is much interested in the caus

of Missions. There is to be an in

number of Europeans at Sattara

season. as the troops return fro

Abyssinia. The society here is

pleasant. but I am not aw

of there being any more decided

man.

My family desire to unite

me in kindest regards.

Believe me My dear Sir

Very Sincerely Yours

A. Abbott

Bombay 28 July 1868

My dear Dr. Clark

You will have heard through others of the loss our Mission has sustained by the death of Br. Munger. We are now indeed weak in numbers, and with no immediate prospect of our ranks being filled up. And furthermore, those now in the field are far from being robust in health, and I have felt it my duty to ask the mission to allow me to apply to you for permission to return with my family to America in the early part of next year. I do most sincerely regret the necessity of making

B. L. Feb. 10.

this request; but I trust the Prudential Committee will see it proper to accede to my request. The health of my wife, and the necessity of sending my boy home are my reasons for asking.

It is now nearly eleven years since I returned to this country and it will doubtless be for my health to have this change, though I do not feel the necessity for my self.

In giving permission for us to return home, I trust you will grant us permission to return by over-land-route. The expense will not be much greater, and will be much less tedious for my wife. I should undertake the route by the cape with a good deal of anxiety on

account of Mrs. Abbotts feebleness.

As I wrote you a short time ago, on this same subject I need not say more.

Believe me, Dear Sir
Yours very truly
A. Abbott.

To Rev. N. Clarke D.D.

Bombay, July 28. 1868.

Rec'd. Sep. 10.

A. Sept. 21.

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Sattara 10 Dec. 68.

My dear Dr. Clark,

Your letter of the 21st Sept. found me at the Annual meeting at Ahmednuggur.

At our July meeting in Bombay I had the unanimous assent of the brethren present, to ask leave and not doubting that leave would be granted, I had already disposed of many of my things and made other preparations.

But on receiving your letter I felt I ought carefully to reconsider the whole matter. And I doubtless did this the more cheerfully because it was quite in accordance with my feelings to remain a year or two longer.

I have taken time to reconsider the question, and have sought direction from Above.

And now it gives me great pain

to say that I feel it my duty to decide the matter, contrary to your wishes.

I sincerely thank you for the kind manner you speak of my usefulness here, I think you have formed a higher opinion of my usefulness and the importance of my staying here longer, than my brethren in the mission have.

The brethren have all treated me with the greatest kindness while I have been with them at this meeting but no one with the exception of Br. Bowen urged me to remain, or expressed a thought that I ought to stay longer.

So at the July meeting, after stating my reasons for asking leave to return to America, none expressed any doubt as to the insufficiency of these reasons, or intimated that I ought not to leave the field at this time.

I have myself felt and do still feel that in itself considered, it is desirable that I should remain here longer. I feel that the Lord has been pleased to make some use of me and he could use me still, and this is the only regret I feel in leaving. Other considerations, especially my duty to my family lead me to feel that the Lord would have me go.

You offer another argument for staying on a year or two longer, viz. the burden I should be upon the funds of the Board. And you are quite right in thinking that such a state of things would be any thing but pleasant to myself. But this argument to my mind is on the side of going home at once. I admit that I should not be able to do much for my support in the ministry not because I am worn out but because I never had the necessary qualifications for such a position

in America especially in N. England.

I do not yet feel the infirmities of age. I could never accomplish more than I can now. I believe I am the most hale & hearty man in the Mission. If I cannot accomplish as much as some of my brethren it is for want of those qualifications which I never possessed and not from any which I have lost.

As an illustration, After the fatigue of the examinations of the schools, & long sessions of business and the excitement of the public meetings, I remained three weeks in Nugger, and during that time I prepared & delivered thirty one lectures in Mmrathee, occupying from an hour & a quarter to an hour and a half each, and I did not feel my self over worked.

Now the way I look upon the question of being a burden is this.

If I go home now in health

and strength, I can do something for my support, probably in a short time can find something to do.

If I cannot preach acceptably, I can do something else, and it will be my duty to do what I can. I feel that there is a strong probability that I shall not need much help from the funds of the Board.

But if I should stay on here a year or two longer, the certainty of being more & more dependent on the funds of the Board, should I live, would become stronger and stronger.

In regard to my return again to India, after this expression of the Prud. Committee, I have nothing to say further than that I shall I trust cheerfully accept what they may see fit to decide.

In deciding it to be my duty

to return home, I beg you will not think, that I have any thing but the highest regard for your opinion and advice.

I thank the Lord for permitting me to labor so long in this field, Should it be his will, I would most cheerfully spend the rest of my life here in his service.

Praying that I may not forfeit your esteem, nor that of the Committee, by the decision I have made

I beg to remain
Most respectfully
and Sincerely Yours
A. Abbott

Rev. Amos Abbott,
Satara, Dec. 10, 186[illegible]
Rec'd, Jan. 21.

Rev. Amos Abbott,

Satara, Dec. 10. 1868

Rec'd. Jan. 21.

203

Ahmednuggur 18 Feb 69

My dear Dr Clark

Your printed letter of Jan. 1st has come to hand. Upon some of my previous work and ... I ... observation goes to show that disinterested love & benevolence which these can appreciate, secures first confidence, and prepares the heathen to receive the Gospel message and that selfishness on our part begets mistrust, and suspicion and hardens the heart against the truths presented.

Of Course I believe that the love which I speak of is that which is the fruit of the Spirit, and is the evidence of the indwelling of the Spirit. The Hindoos are naturally suspicious. It takes time to convince them that there is

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any such thing as disinterested love. but when once their confidence is secured, they put implicit Confidence in such a friend and are ready to follow him any where. And as in the case of Christian parents, the children sometimes seem first to submit themselves to their parents & then seem more easily to submit to Christ. So with the Hindoos they are often first converted to the Missionary and then to Christ. a sort of double Conversion, the first enabling them to understand the second. And my idea is, if Christ was more perfectly developed in us, we should more generally find the second Conversion following the 1st.

I feel my deficiency, and can but adore the condescention of God in making any use of me in gathering souls into his kingdom. In December I had the pleasure of receiving 5 persons to the Church on profession, and again on the 31st of Jan.

I received 5 more and the same day baptized six children. It was very pleasant thus to close my labors in Satara. In the P.M. we had the season of communion and it was a precious season. Mr. Wood took a part in the exercises. Before we left Satara the Christians and others got up an entertainment for us, and we could not but feel thankful to the Lord, for the many kind things that were said that evening.

I feel very much attached to the little Church. It is now between two and three years since I have had charge of it, and with the exception of a case of Church discipline already in progress, there has been no case requiring the discipline of the Church.

I do not expect to find any work in America so agreeable as that of training up the young members of this little Church.

A number of circumstances combined to make it necessary for us to come to Mahableshwar.

Mrs Abbott became very much prostrated by the unusual heat in Satara. The roof of our house it became necessary to remove in order to be repaired. We wished to dispose of our furniture before the Europeans left Satara for the districts, and we felt the necessity of packing up some of our goods to be sent by ship around the Cape to reach there soon after we hope to arrive.

We have engaged our passage in Stearns & Co's Steamer that leaves Bombay on the 10th of April, and we propose spending a week with our daughter Mrs. Jacob, and hope to reach America in the early part of June. I am more than ever convinced that it is our duty to return. I deeply regret the necessity, and deeply regret that the Prudential Committee should feel that I have not complied with their wishes. Knowing that you have much experience and many trials from Missionaries in the employment of Board I shall continue to hope that I have not forfeited your kind regards. Believe me, most respectfully & most sincerely yours A. Abbott.

I am thankful to say that by the disposal of my effects I am free from debt.

[illegible]

Mahableshwur, Feb. 18/69.

Rec'd April 5.

201 A. Abbott

No. 4 Cliff Terrace, Black Gang
Isle of Wight.

My dear Dr. Clark,

After a very pleasant and prosperous voyage we arrived here on the 13 inst. and are stopping with my son-in-law Capt. Jacobs. I have taken passage on the "Erin" one of the National Steamships from Liverpool and which sails for New York on the 28 inst. and hope to be in New York about the 8th of June. From there I purpose to go at once to Boston while my family go direct to my friends in Wilton N.H.

Believe me
Very Respectfully Yours
A. Abbott.

[illegible]st May 1869.

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New York. 15 June 1869.

My dear Dr. Clark,

We arrived here in safety on Saturday and I am staying with my [son]. I leave here tomorrow morning.

I intended to go to my friends in Milford & Wilton by way of Boston, but I met with an accident the day before we arrived, and have been so lame that I needed my family to take care of me. I am much better today and

think that by tomorrow I
shall be able to endure
the journey. As soon as
I get home and get a
little settled. I hope to
go to Boston. either next week
or week after next.

Any letters or papers that
may be waiting for me
at the Missionary House
I shall feel obliged if you
will direct them to be sent
to Milford N. H. And
letters that may hereafter
come to the House for
may be sent to Wilton
N. H. till further adv

I have with me a box of Mission Reports for 1868 which I will dispatch from Milford on my arrival there.

Believe me—

Very Respectfully &

Sincerely Yours

A. Abbott

Rev. Amos Abbott

New York, June 15. '69.

Rec'd June 18.

Ans. — 21 —

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Wilton. 26 June 69.

My dear Dr. Clark,

I had made my arrangements to go to Boston on Monday and expected to be there till Wednesday P.M.

I shall be very glad indeed to meet Mr. Wells. If I knew that it would not be convenient to Mr. Wells, to meet me so early, I could leave here a day later.

Very Sincerely Yours

A. Abbott

Milton, June 26. 1907.

Rec'd June 28.

207

Nashua 12 Oct. 69.

My dear Dr. Clarke

I do not like to trouble you with my matters while you have so much on your hands, but it seems necessary that something more definite should be decided in regard to my allowance. I do not want to be expecting nor anticipating what I shall not realize. If I had funds of my own, it would be different. I am dependent

Rec'd 1 June 26, 1869 [?]

entirely upon what the Tract Socie[ty]
allows me, and what the Board [?]
will allow. I hope in a [?]
few months to be independent [?]
of the Board for my support [?]
but I feel my dependence [?]
for the present. [?]
I have with me and now
dependent upon me four
children, One boy in College [?]
ought to be helped a little, but [?]
I do not know as he is expecting [?]
it. To support my family [?]
Nashua and pay my rents
will require more than I expe[cted]
After a careful account of the
every thing expended since [?]
comming here. I do not think [?]
we can get on comfortably [?]
less than 100 dollars a month
and I think we can live
upon that. I believe that

the Congregational Ministers here
have 2000 a year. but I do
not estimate my expenses at
all from what others receive.
nor do I feel that it is necessary
to live in the style that they are
living. I desire just to make
my family comfortable.

If the Committee will kindly
consider my case, and decide
this matter, I can then have
all my accounts adjusted, and
shall know just what means
I have at command.

I was very sorry not to be at
the Meeting last week, and I
have failed as yet to get a paper
which gives much account of the
meeting. I trust it was in
every way satisfactory

Respectfully & Sincerely Yours

Amos Abbott.

Rev. Amos Abbott.
Nashua, Oct. 12. 1869.
Rec'd Oct. 13.
ans'd " "

Send paper - ✓

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Nashua 18 Oct 69.

My dear Dr. Clarke

Yours of the 13th I found waiting my return home Saturday evening.

I am much obliged for the paper, containing a full account of the meeting of the Board.

In reference to funds that I shall need for the year commencing from the time I arrived in the country (June 12) it is difficult to determine. I have been working for the Tract Society for the past two months, but it is quite uncertain whether

I continue in this service or not
neither am I prepared to state
with much confidence what
will be my necessary current expenses

In view of present arrangements with the Tract Society & experience in regard to necessary expenses, I shall be glad if the Board will make me a grant of six hundred dollars for the year and I shall be very glad, if I am so prospered that I shall not be under the necessity of calling for all of that amount.

I have an unsettled account with Mr. Ward which can be adjusted as soon as the Committee act upon my case. It would [be] a great relief if I could receive a hundred dollars now, to meet present and urgent wants.

If it will be more satisfactory to you to have me come to Boston and state more in detail my circumstances, I shall be happy to do so. Or I will answer any inquiries by writing.

Respectfully & truly yours

Amos Abbott.

Rev. Amos Abbott.
Nashua, Oct. 18, 1869.
Rec'd Oct. 19.
Ans. Oct 21.

My dear Mr. Treat,

I called merely to say that if the Committee should consent to the proposition we spoke of yesterday, I should be much obliged if you would write a line that I might show to some of the officers of the medical College.

I should like to have them know that I have been employed by the A.B.C.F.M. and that I practiced medicine in India and wished to perfect myself in the practice of medicine. And if it is proper I should like to have you suggest that if they could assist me in giving me a free ticket to the lectures, it would be conferring on me a great favor.

In haste. Amt

Feb. 5th — 70

Truly Yours

A. Abbott.

I have suggested this now lest you should have no time on Tuesday

Boston, Feb. 5. 1870.

Rec'd Feb. 5.

\# 150

Rev. Amos Abbott 210

Nashua Mar 26. 1870.

Rec'd March 28.

My dear Mr. Treat,

For the last half of the month I have had as much success in medical practice as I expected. I shall realize about 25 dollars.

Besides out door patients, three of my own children have been down with the measles. This has somewhat added to my expenses.

I feel hopeful in regard to future success.

I shall feel greatly obliged for a grant of 75 dollars on the first of April to meet my necessary expenses.

As soon as my business brings me in 100 dollars a month I shall not require pecuniary aid from the Board.

Will you kindly bring

my case before the Committee
next Tuesday
Very Sincerely Yours
A. Abbott.

211 A. Abbott

Nashua Aug 8. 70

My dear Dr. Clark,

I am quite ashamed of the stupid blunder I made in my letter this morning regarding the time of the course of medical lectures at Philadelphia.

The regular course commences the 2nd Monday in October and continues till about the first of March 20 or 21 weeks. ~~a month~~ Excuse my carelessness - and Believe me

Very truly yours

A. Abbott

A. C. Abbott

Nashua Aug. 8. 1870.

My dear Dr Clark

I think that I misstated the price of board in Philadelphia. I think it is five dollars instead of three. On the other hand, I find that it is a preliminary course, that commences in Sept. The regular course of medical lectures is to commence on the 2nd Monday in October, and continues I believe 13 weeks. Tickets to Philadelphia from Boston are $9.75 a trunk to & from the depot & other expenses would make another dollar.

My wants would then be expressed thus,

Travelling to & from Philadelphia	22,00
Board 13 weeks at 5 dollars	65.00
Fees	35
Books	10
total	132

My family would want about the same as if I was at home for I could not then do any thing for their support.

Putting all these items together it would seem that $800. would only carry us a little beyond the 1st of March commencing say at the 1st of July.

Still I cannot help think that the plan proposed may be the best for all concerned.

I have confidence in the Com that they will do the right thing.

They cannot be more anxious than I am, & have me in a condition where I shall not be dependent on the funds of the Board.

Respectfully & Sincerely Yours

A. Abbott.

Rev. A. Abbott,
Nashua, Aug. 8. 1870.
Rec'd Aug. 9.

Nashua Aug. 11. 1870

My dear Dr. Clark,

Your letter has just come to hand, I will prepare a statement as you suggest, and send it in on Monday. In the mean time if there is no difficulty in the way I should like very much to be able to pay my bills for last month, when they are presented. I should like $75, but a smaller sum will do, till after the meeting of the Committee, if it will make any difference.

In haste but

Sincerely Yours

A. Abbott

Rev. A. Abbott,
Nashua, Aug. 11. 1870.
Rec'd Aug. 13.

To the Prudential Committee
of the A.B.C.F.M.

Gentlemen,

Since my return to this Country it has been my earnest desire to find some employment which would give me a comfortable support for my family, that I might not need any aid from the funds of the Board. And I desire to get into this condition as soon as possible.

After a careful consideration of my adaptation to several different employments, I came to the conviction, that every thing considered, the best thing I could do, was to engage in the practice of Medicine. For this purpose I asked, and obtained assistance from the Committee, to spend the month of February in attending Medical Lectures.

Since then I have been practicing in Nashua, have had good success in my practice, and am gaining in the confidence and affection of the people. And yet, such is the condition of things here, that I feel that it will be a long time before I can expect people will leave their family physicians and employ me to such extent as to give me a living.

There are frequently places, where the physician is obliged to leave from ill health or other causes or is called away by death, and where a Homoeopathic physician, who has obtained a diploma, can step.

at once into a situation, where he will find ample support.

I am of the opinion that by attending a course of lectures at the Medical College of Philadelphia I shall be able to obtain a Diploma, and with my present experience of twelve years, I shall be prepared to accept of any eligable situation that may offer.

The course of Lectures commences the 2nd Monday in October and continues till the 1st of March 1871.

As near as I am able to estimate the expense of such a course, and the necessary expense of my my family, reckoning from the 1st of July to the 1st of March 1871 would be as follows:

Expenses of my family at $75; per month	= 600.
Travelling expenses to & from Philadelphia	22.
Graduating fee and Matriculation	35.
Board 20 weeks at $5	100.
Books	10
	767

Of this sum I have just received $75.

After returning from Philadelphia, it would not be safe to calculate upon at once getting an eligable situation. And even then something would be required to begin with. So I shall doubtless need some further assistance.

I still think, the plan here proposed, more likely to prove satisfactory to the Committee, and to my self than any other that I can think of. And in the Providence of God if it

should be deemed expedient for me to return to India, I think this course would greatly increase my usefulness there.

Should the Committee see fit to accede to this proposal, and grant me the necessary assistance, I shall feel under great obligations.

Most Respectfully Yours

Nashua. Aug. 15th. 1870. A. Abbott.

Nashua, Aug. 15. 1870.

Rec'd Aug. 16.

Ans " 16

He.

Rev. Amos Abbott. 215

Nashua 20 Aug. 1870

Rec'd Aug. 22

My dear Dr. Clark,

I have felt a reluctance to speak freely in regard to withdrawing my connection from the Board. But as you desire it, I shall speak freely.

On my return to India in 1857. I felt encouraged in my work by seeing that my labors were blessed. While in Rahooree four Churches were gathered in four different villages in my field of labor.

I then went to Sattara, which was then regarded by the Mission as a very hard and unpromising field. While there in two years the Church was doubled in numbers and greatly improved in Spirituality.

And when I left Satara, it wa[s]
considered one of the most promisin[g]
fields in our Mission.

Now while I would give all the glo[ry]
to Christ, as the author of all the
good that was accomplished, I
cannot but feel that for some
reason, which I do not understan[d]
he did make some use of me
in advancing the interests of his
Church. And I have felt
all along, that he may have
something yet for me to do the[re.]
And I see no reason why I
might not return and labor th[ere]
ten years longer, so far as heal[th]
and strength are concerned.

Now putting these two thi[ngs]
together, I have not felt that I
could take any initiatory st[ep]
which would hinder my retur[n]
to India.

If the Committee are agreed that I had better withdraw my connection from the Board, then I shall feel relieved from the responsibility, and shall most willingly become disconnected, And in that case the Committee may regard this as my request to be released from the Board.

If the Committee should think it was my duty to return I should on no account take the responsibility of seeking a release.

All of the above I say irrespective of any grant the Committee may make or any claim I may have upon the Board.

In regard to the grant of $800. it seems a large sum, and yet I perceive it will leave me at the 1st of March, with but trifle to start with.

Please explain this matter of the grant to the Committee & then I shall submit to their decision without a murmur. I have confidence that they will make my case their own so far as to decide what will be equitable and right.

Most respectfully & truly yours

A. Abbott.

Please explain this matter
of the grant to the Committee &
then I shall submit to their
decision without a murmur.
I have confidence that they
will make my case their own
so far as to decide what will
be equitable and right.

Most respectfully, Truly yours,

A. Abbott

Milan. Erie Co. Ohio.
Oct. 21. 1867.

Rev. N. G. Clark, D.D.

Pardon an entire stranger for troubling you with a purely selfish business letter.

I am very desirous of obtaining employment in Boston, and knowing that ladies are frequently employed as writers in business offices, it has occurred to me that possibly the Am. Board may be in need of such assistance.

If there is in connection with the business of the Mission Rooms any work of that kind which a lady can do. I shall be very

glad of the situation,
and if prompt and faithful attendance to duty
can give make such service valuable, I feel confident that I should be
able to give satisfaction.

In thus applying to
you I may be taking a
bold step, but I trust not
an entirely inexcusable
one.

The work is precisely
what would suit me,
and I believe - generally
speaking - that no good
thing can be obtained
without effort, I shall
not regret having made
the attempt, even
though I should not
succeed.

I can give good references if necessary. If you can not consider my application favorably I shall expect no reply.

Very Respectfully
Harriet S. Ashley

Miss Harriet S. Ashley.

Milan, Oct. 21. 1867.

Rec'd. Oct. 25.

Ans'd Oct. 28th

Miss H. S. Ashley. 217
Rec'd. Sept. 20. '71
Ans'd. Sept. 20 ..

Milan, Ohio.
Sept. 15. 1871.

Rev. I. R. Worcester,

Dear Sir;

If it could well be avoided I would not trouble you at a time when you must be unusually busy; but I have a matter under consideration, upon which I can hardly decide before hearing from you.

A position in the Normal School here has been offered to me, and if I am likely to be in this country much longer, it will seem quite necessary for me to accept the situation.

Should there happen to be a

place for me in the
Ahmednuggur mission
is there likely to be an oppor-
tunity for me to go this Fall?
Or - in case I should be
sent elsewhere - if you can
tell me anything as to the
probabilities of my going with
several months, it will help
me in making my decision.

An early reply will great[ly]
oblige

Yours sincerely

Harriet S. Ashley

Mahratta.

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MILAN O. SEP XXSECD. REV. J. R. WORCESTER. THIRTY THREE

PEMBERTON SQR. BOST. I WILL BE READY TO GO OCTOBER

EIGHTEENTH. H. S. ASHLEY. AIT PAIDB.

Milan, Sept. 22, 1871.

Rec'd " "

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Milan. Ohio.
Sept: 29. 1871.

Rev. N. G. Clark, D.D.

Dear Sir.

A few days ago I wrote you that I should try to go to Boston. I have made arrangements to do so, and expect to leave Milan on Monday Oct: 9.

At Albany I shall take the Boston & Albany Road and expect to reach Boston ~~Tue~~ Wed. Oct. 10. between three & four o'clock P.M. I can not learn the exact time.

You wrote that if I wished it, you would "send a draft-

Miss H. S. Ashley

Milan, Sep. 29. 1871.

Rec'd Oct. 2.

Ans [illegible]

220

Milan. Ohio.
Sept. 26. 1871.

Rev. N. G. Clark, D.D.

Dear Sir.

Mr. Worcester's letters of 20. & 22. also yours of 23 with accompanying papers are rec'd.

I am very thankful for an opportunity of going so soon. I shall try to go to Boston before leaving the country, and if I find that I can do so will inform you of the time of my arrival.

Mr. Worcester wrote something about sending "means to purchase out-fit," which I do not quite understand; but if there is

any thing further to be said upon the subject, it will be time enough when I reach Boston or New York as I shall have some purchase of furniture &c. to make.

I have filled the blank and return with two photographs as you requested.

Sincerely yours
H. S. Ackley.

Mrs H. S. Ashley
Rec'd Sept. 20

22 Mrs H. S. Ashley

Milan. O.
Oct. 4. 1871.

Rev. N. G. Clark D.D.
Dear Sir.
Your letter
with enclosed draft for $ 60.
is just received.
I find that in writing so
hastily I made a mistake
in telling you of the time of
my arrival in Boston.
I expect to reach that city
Tuesday Oct P. M. Oct. 10.
Sincerely yours
H. S. Ashley.

Keyes Hall
Chicago Jan 26th /87

Dear Dr Clark

I have only time
[for] a word but I want
[to] tell you the good news that
there are now Six looking
[to] the Foreign field.
[Mr]s. Thayer & Dr Riemer are
[the] three new ones.
Your visit here was blessed
more than I dared to hope
[cou]ld be.
I think you will hear from
these three before long.
This has done us all good.
haste Yours in the loved work of Jesus
Wm Henry Atkinson

Wm H. Atkinson,
Chicago, Jan. 26. 1867.
Recd Feb. 2.
Ansd Feb. 6th

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W. H. Atkinson

Theo. Smith 11 Union Park
Chicago. March 20th
1867

Rev. S. B. Treat.
Dear Bro.

Your letter of 6th inst was rec'd on 14th by me. But on looking at the back of the envelope I find the P. O. mark "Chicago Mar 9 A.M." This shows some carelessness in our Chicago Post Office & that may perhaps account for the loss for your letter informing me of my designation! It never came to my hands. I suppose Miss Hatch's designation was made at the same time of course.

I don't know whether

You consider it necessary
that we Shd be in possess
of such a letter or not; if
You do I Shd be glad of a
copy.

In my last I said
I thot Bro. Bross Wd go to
Turkey if asked. I fear
he will not. They are
wanting him in Iowa by
Mo. & I think his wife
favors either of these places
more favorably than Turkey
- thinks it a great undertaking
to go abroad with children
partly trained in this country
But I suppose he has will
Five will be our number
I suppose I shall see you
or Dr C. at Commencement or
when our State associations
Affectionately Yours in the work of
Wm Henry Atkinson

Mr. Wm. H. Atkinson

Keyes Hall Chicago
April 22nd 1867.

Rec'd Apr. 26.
May 4th Ans'd

Dear Dr Clarke

You will of course have heard of our big meeting by this & will soon have the addresses. Graduated & ordained two steps more - marriage & departure - & then active work. I suppose the summers rest wont hurt me, I've had a good deal to do this winter & feel wearied when I'm finished, yet I shall be glad to go. And this is what I write about. We (Miss H. & I) can be ready any time after July or even the latter part of July

if really needed. We of course are looking to Bro. Wells & wait for him to find Sister Wel[ls]
hope he will do so, so as to sail by that time.

Yet I hardly think we ought to wait longer than August if he has not by that time found her.

Bro. W. & myself are waiting here to get a start in Marathi. Bro. Barker is expected to stay ten days or two weeks with us, tho. I have not yet seen him.

As to our course from this time will you please advise us, when best be preparing to sail & how. I expect to be here until May 1st. Can I hear from you before I leave. Our whole Class indeed the whole Sem'y are deeply interested in the Miss'y work I think. We begin a new ...

Affectionately yours,

Wm Henry Atk...

Farmington Ill.
May 14th 1867.

Dear Dr. Clark.

Your welcome
I just recd. before leaving
Chicago. I am here for
a few days & after making
a few days visit here I
shall go to my parents
home now in Brookfield
Mo. & not in Bloomington Ills.
I am glad that you did
not direct to me at Bloomington
Mr Barker tells us the
same that you do, the
best time to send bring
out the middle or end
November. I think

we may have to hurry
a little sh^d there be
only one vessel & that
in the early part of the
time mentioned. But
if it's necessary I think
we can do it.
I don't feel very much
like hurrying for I am
a little weary. I am making
a business of resting now
I was expecting to preach
during June but am
not. I am glad to say
we got quite a start in
the Marathi grammar
with Mr Barker.
He will not be ready
to go until Spring &
think Wells will not be
able to go before, but
will try. I left him
in Chicago quite unw

but we thought he was improving. He has good care. I read the letter to him.

I shall be in Brookfield Mo. in June any instructions you may wish to give me will reach me there. Miss Hatch does not leave her school until June 21. I am glad on some accounts that probably we shall go via Eng. My old home & many friends are there. I shall be glad to see them.

Very truly Yours

Wm Henry Atkinson

Mr. W. H. Atkinson

Farmington, May 14 '67

Rec'd May 20.

Rev. W. H. Atkinson

Brookfield Mo
June 1st 1867

Rec'd June 7.
a. June 7, 10th

Rev. Dr Clark

Dear Brother

I can hardly
say that I am at home
no. I am where my
parents & brothers live.
My home - as far as
I have one on earth - is
in India I think, & I
like to look at it in
that way.
How long I shall

Rev. H. H. [illegible]

Farmington, May 14 '67

Rec'd May 18

remaining here I can't
say. It will depend on
the word we receive
from you
Miss Hatch's school will
close in three weeks.
We are expecting to be
married in about
two weeks after that
give us two weeks more
one week (if it's really needed)
we are ready, tho we
shall be glad of longer
time. I think we will
have to send for some
money. How much I can't
not say. Will you please
tell me how to draw it?

By a formally written
order — or — simply a lett[er]
stating my need of it!
Hoping soon to hear
from you something
definite
I remain
Affectionately yours
Wm Henry Atkin[son]

I am well & gaining streng[th]
am preaching a little but
not regularly. W.H.A.

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Brookfield Mo.
June 22nd 1867.

Dear Dr Clark

Yours of the 10th inst
reached me last evening —
a long time on the road I
think — I am glad to hear
of your success in procuring
a vessel direct from Boston.
I sh'd be glad on some
accounts to go via England
but c'd not think of asking
to be sent that way
unless really needed.
We have no money of
our own to pay the
extra passage money & have
no right to expect the

Board to pay it for our gratification alone.

I expect to go to Illinois early in July & bring Miss H. back (not as Miss H. however) to see her new father mother &

I think it w^d^ hardly be right to leave this country without making my wife acquainted with my own people when I have the opportunity. We are expecting to be married on the 8th July. Circumstances make it desirable that we sh^d^ be married before coming here. Of course it is very convenient & we do not quarrel with circumstances at all.

Please let us know

just when you wd have
us come & any instructions
you may think we need
directing to Brookfield where
we shall be until a short
time before leaving for-
lisle. If we have to change
our plans from this I
will let you know.

Very Affectionately
Your Brother
Wm Henry Atkinson

Rev. W. H. Atkinson.

Brookfield, June 22. 1867.

Rec'd June 28.

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Brookfield Mo.
July 11th /67

Dear Dr Clark,

Your telegram came last eve. We had just reached here having been married Monday by Bro Humphrey. We will pack up & start as quickly as can be. This is sooner than we expected but will do the best we can. Expect to leave Chicago Monday night by Mich Central. My wife joins me in much love.

Affectionately
W H Atkinson
over

[illegible]

Rev. W. H. Atkinson

Brookfield, July 11. 1867.

Rec'd July 16.

Bombay Jany 28th 1868

Dr Clark

My dear Brother

It is with great pleasure that I write you from Bombay informing you of our safe arrival after a voyage of one hundred & fifty eight days from embarking to landing. Our voyage was profitable. I feel stronger & more active than when in Boston. We enjoyed it much after our sea sickness. Of course we tried the pleasures &c of that; how c^d we afford to take a sea voyage without it?

I can't say that it was altogether agreeable but it didn't last all the time. The Capt^ns wife being with us made it much pleasanter for Mrs A. At first we commenced to read & study regularly, but after a month my eyes troubled me & for a time I did not read at all. Finally my wife & I thought I ought to make my voyage a ~~vacation~~ vacation & rest all I could. I did so & am well satisfied it was the true way. I have not had a ~~vacation~~ vacation

for a long time, having preached during the ~~vacation~~ vacation of my Middle Year & during my Senior Year also. Mrs A. was busy almost all the way with her needle & accomplished much. She too is much benefited by the voyage. We landed on Sat. 18th inst. Bro. Wood came off in a boat to meet us five miles down the harbor & reached in time for breakfast having started at 5 O'clock. We were all ready save a few things to be packed & with a basket & valise we came ashore with him reaching solid land about 10 A.M. Oh how good it was to set foot on some thing that was solid & immovable.

Bro Munger was there to welcome us. They brought us letters of welcome from some of the Brethren here & the others sent us words of loving welcome as soon as they knew of our arrival. We felt at home from the first. The greetings of the Brethren & Sisters were like those of ~~Brothers~~ members of the same family greeting those who were returning to them after a long absence

We were not Strangers. Need I say, this made us very happy?

I have seen a little of the Missionary work here. Have attended the regular services in the Mission Chapel. Tho. we c^d^ not understand the sermon nor join in the verbal prayer we c^d^ in heart & as we knew the letters & c^d^ read the characters a little we joined in singing strange & to us unmeaning words to old familiar & much loved tunes. I don't think our loving Father w^d^ despise even such a service & song of praise. We c^d^ not speak to the native Christians but we shook them by the hand warmly & looked into their eyes & read "I love you" & tried to tell them that in the same way, & we rejoiced. A few c^d^ speak English & to them we spoke with the mouth. I have been with Bro Wood & Danjiba (native catechist) to one of their street preachings when about fifty were gathered together & addressed by them. Also to Bro Munger's Chapel services, or rather street services by the chapel when he & Bro Bowen & Danjiba preached to a little congregation gathered on the broad side walk

Bro. Munger has such service three days in the week – Bro Bowen on the other days at the Tract house & each preach in the Mission Ch. Sundays. What a hardworking man Bro M. is! He hardly ever leaves his desk all day long & tho. so enfeebled that he has to use both hands to raise a glass of water yet is really energetic. He certainly won't rust out. We start for Ahmednuggur in the morning & hope soon to be settled & at work!! I don't know Bro. Wells address as I suppose you do I have sent my letter to me to you care will you kindly forward it. I was very much astonished to find the Amt of ship stores given by the Board so large when I ordered them I little thought they wd amt to so much. I have requested my father who has some money due me to forward $25.– to you to pay for what we thought we ought to pay for ourselves. You can acct for it as you please. I don't want to be so much expense to the Board. Mrs A. joins me in sending love to yourself & Mrs C. & to the Brethren of the Mission House. When settled I will write.

Very Affectionately Yours brother in Christ

Wm Henry Atkinson

Bombay, Jan. 28. 1869.
Rec'd March 12
[illegible]

Ahmednuggur May 29th 1868.

My dear Dr Clark.

I was surprised just now when thinking that it is more than four months since we landed, & as I believe you desire Missionaries to write once in two or three Months I suppose you wd wish an Infant Missionary to write once in four of five Months. We have been rejoicing greatly, during the last two or three weeks, over the answers to our first letters sent from India. The first item of news was one for which we had been praying long - the conversion of my youngest brother, now a brother in Christ as well as in the flesh. Was not that good news? A brother of Mrs A's is now the only one remaining out of Christ in our two families. For him we pray.

Dr Clark where are the hardships of Missionary life? We came expecting many, but they are not. Of course we are seperated from dear relatives, & many much loved friends, which is not as pleasant as to be always with them; But I don't see that our situation in that respect is much different from that wh. we shd have experienced had we remained in U.S.. And had we remained there it is hardly probable that we shd have found

such dear good friends as we have found here. We have been made to feel at home, from the very first moment that we landed. We have done no more, in this respect, than our Parents did before us; Both went west, leaving friends behind, the one from N. Eng. & the other from Old Eng., & in the latter case, they have never returned & never expect to. Such trials are very common indeed, all the world over. But I mean by trials those peculiar to a Miss'y. As yet we have seen none. Perhaps we do not realize them fully while we are in the Nursery. As far as I can see they are but little different from those of a home Pastor. We realize the promise of Our Master, & are receiving a hundred fold now & have the promise of the life to come.

Happy — well.

I need not say, after this, that we are very happy & remarkably well. The weather is hot, but the worst, & indeed all that troubles us, is the lack of energy for study. Hot weather is more easily endured when one's work is varied, & not confined to study; & we take comfort in the prospect that all our hot seasons will not be ~~spent~~ ~~in~~ in studying Marathi. So we hope, at least. We have not made great progress in the language. We can not converse, tho. we sometimes succeed

in making ourselves understood, & in understanding what is said to us; but not often.// It will be some time before I, at least, can ~~talk~~ fluently. Mrs A. will do better if able to study all the time.

We have seen something of the work here, & feel sure that we shall enjoy it much when able to engage in it. I fear that the statistics may give a wrong impression of the state of things here. Numerically, of course, they are right; but as to strength & ability, it is questionable. Many of the Chs. have very little strength, or pecuniary ability. ~~Most~~ I was much impressed with this when at Kolgaon, with ~~Bro.~~ Mr. Bissel. There were nearly all the members present, (some 17 in all, I believe). Some came 20 miles, another man & wife about 16 miles, & two or three others from 6 to 12 miles. These, with two of the ~~male~~ members residing at Kolgaon, are teachers or ~~[illegible]~~ catechists, & with one exception in Mission employ. I don't know about all these catechists & teachers but of some I hear good reports - they are doing a good work for Christ. Only two male members of that Ch. are not teachers or Catechists. You will see that such a Ch. is not very strong, & more than that, that

the ~~pastor~~ work of the pastor of such a Ch. is more missy-like than pastoral. The pastor, Gangaram, has much influence there. Atho. he is of the lowest cast, or rather of the outcasts, during the late festival - that abomination of Hindoo abominations, when every thing licentious is sanctioned by their religion - his moral influence was more powerful than the influence of the chief men of his village. I suppose it is necessary that Catechists & teachers tho. scattered, living in different villages, sh^d^ be gathered into a Ch. organization both for their own good & for their greater moral influence, yet such a Ch. can hardly be expected to do as other Ch^s^ nor be judged as others are.

I am unable to express an opinion in regard to the condition of things here. You know my opinions regarding selfsupport; I think they are as strong as you c^d^ wish them to be; But here ~~the~~ work has not been carried on on that plan, & the question is how it get ~~the~~ affairs changed. I feel sure the brethren here agree in the main with the plan & some have said to me or in my hearing "It very probably w^d^ have "been better had we commenced in that way & had "never ^but^ done as we have but the difficult matter ~~is~~ now "to make the change." And really I think

There are many difficulties in the way, + not in=surmountable, but still great; but I believe they will be over come. I can't believe the Lord has brought India to its present position to leave it to Deism or rank Infidelity. I think great things are to be done here, & probably before long. I judge from the very manifest state of affairs, + the loose hold that idolatry has on the people, + the inquiries - independent inquiries - of Educated natives wh., apparently at least, are candid & sincere, & the fact that the Gospel is becoming so generally known, tho' ~~most~~ probably in a very imperfect way, yet sufficient to give an idea of its excellencies & power. I think much has been done in bringing the Chᶜ here to determine to set apart one tenth for the Lord's service. If all were of the same stamp as Ramkrishna punt (Pastor Modak) we might expect a good deal. He is a most able & efficient man. By birth he is a member of one of the highest families of the highest Cast, by ~~an~~ education he is superior to the great majority of his countrymen. He is not to be taken as a representative of the Xns here. As far as regards independence & self reliance his fault is not that he lacks. But this can not be said of the majority of the Xns. here. Most of them

were originally Mahars, (outcasts) whose lives are dogs lives. They are not fit to live inside a village wall, nor to touch a Brahmins hand. They work thro. the year for the farmers, & then rec. (& often have to beg) about enough grain to keep them in existance; for clothing, in summer, a rag, as dark complexioned as themselves, from 3 to 4 inches wide, & long enough to extend from the string tied round the waist in front to the same string behind, & fasten at each end, is in most cases all they have excepting on the head, wh. is generally a mere rag, & often nothing. Their whole education has been to get, beg, receive. Their offerings often are nothing more than flowers, or perhaps the feeding of some ants with sugar; — a life is a life, whether of man or ant. Now is'nt it a great thing to bring such a people to give a tenth? They owe everything to the gospel (to vi[illegible] & we may hope to see cheerful givers. Facts will show.) I think great things have been done & yet, very much remains to be done. {Since I commenced this letter Bro. Bissel tells me he has sent some facts regarding this matter.

("We have been out to Bro Fairbanks & seen some=thing of the village work. We returned with an increased longing to be engaged in it. We feel sure we'll enjoy it, & will be very glad to be at work. I can hardly conceive of a more noble

work – or one more important – than this of forming a new, young, Christian people. It is moulding new clay; or perhaps I sh^d say, moulding a new figure in old clay, lately purified. How much will depend upon the ability & skill of these under sculptors, & on their following implicitly & unerringly the grand model given by the Master! The whole future bearing & mien of Piety in India will greatly depend on this. May the Holy Spirit guide the hands & inspire the minds of those who have this work to do.

We were very much obliged to you for sending Bro. Wells letter here. The Brethren here were much pleased with its spirit. Bro. Fairbank after seeing it wrote me saying, as near as I can recollect "~~Mare~~ Dr C. has done us a great favor in sending this Copy of Bro. Wells' letter I feel that I can now call him Bro. not only because of ~~that~~ common Pie & ministerial Brotherhood but also because of the assurance that I shall welcome him here as one of our band of labourers. &c &c

When we first came we felt that there had been reports or remarks circulated concerning him wh. had impressed the Brethren here un-

favorably in regard to him; where they came from or what they were we don't know & we greatly rejoiced when your copy of his letter came. I think Wells will do great good here & I sh^d^ be much disappointed if he sh^d^ not come. Still I feel easy about that for I believe the Lord will guide him right. Men are very much needed here & in this respect the prospect does not look very bright. I heard lately that you thought it probable Bro. Barker w^d^ not return. Then Bro. Munger must go soon & who will have to go to Bombay? Then changes must follow that change. Certainly there is loud call for me to study Marathi.

I don't remember whether I mentioned it or not in my last so I will venture to say at the risk of repeating that new comers here need not bring as full a supply of goods for clothing or housekeeping as those going to many other countries. I think all English manufactures are cheaper here than in U.S. I hope my long letter will not weary you. Mrs Atkinson joins in kind regards to Mrs Clark & yourself.

Very affectionately Yours
Wm. Henry Atkinson

Ahmednuggur, May 29. 1868.
Rec'd July 16
Ans. July 16th

Ahmednuggur, Sept. 3rd 1868.

Dr. N. G. Clark,

Dear Brother,

Last Sat. bro't me your very welcome letter. I had been thinking it was time for me to write again so I will now stop thinking about it & do it. I was very glad to hear of Dr Rumer's bright prospects, and am hoping to hear good news from Wells. I am constantly being asked "Any news from Wells?" both by those living here & by correspondence from those at a distance. All seem very desirous to hear that it is well with him & that he will soon come. They are interested in him & feel the need of reinforcements more than ever.

I am still preparing for examination & am not ready for it yet. According to the rules of the Mission, a new Missionary cannot have charge of a Station until he has passed a part at least, of his examination. The Brethren here are very desirous that I sh'd pass as much of my examination as I can that they may give me some work to

do, if they can consistently do so. They say, & I think it is true, that when one has some work to do the study of the language will be easier & better. There will be an immediate object to prepare for, & one will be compelled to converse. I find the language difficult principally because of its dissimilarity to Eng. in the use of the vocal organs. For the pronunciation of most of the consonants the tongue lies on the bottom of the mouth behind the lower teeth, the rest, at least most of them, require the tongue to be thrown back on the palate, much beyond where we put it. I am able to read the ~~New Test~~ Gospel of John about as well as I can read Greek N.T. I have to look out more words I think but I can understand the Marathi by pronouncing it much better than I can the Greek. I find more trouble in understand the Marathi when spoken or when some one reads it to me than when I read it myself. But I know I can get the better of this tho. it will take time.

The question as to where I shall be located when the happy time comes when that can be done, of course has not come up ~~for~~ directly

as yet. But the question about selling the Rhum[?] Bungalow has indirectly brought up that about my probable settlement. The present prospect is that I shall have to go to take Bro. Fairbank's place, he going to Bombay. His health is failing. He finds he can't stand it as he once did in the villages, the last hot season tried him much. He is expecting to go to B. for the coming season & if he can stand to work there continuously he will probably be located there. In the circular just refered to he spoke of this & expressed the hope that I wd be ready to take charge of his field while gone to B. next summer. I don't know that anything shows our weakness more than this that a new, untried man who has not the language at command is the only one to take the place of one of the best missionaries in the field & the best in the villages, old, experienced & successful. Bombay is vacant. I can't say that there was one sad thought about Bro Munger's going home, excepting for Mrs M. He wished to go directly from his work & the Lord took him right from the midst of his labors. He is happy.

But who shall take his place?
I have thought that God is leading us to rely on him more fully. Strength — the strength that produces grand results in spiritual things is not the strength of number. That strength is of the Holy Spirit & I think the Bible teaches that we shall have that power of the Spirit in proportion to our reliance on God for it. If then our weakness numerically leads us to rest on God more fully so that we shall have more of the power of the Spirit, our numerical weakness will be a great blessing. I have felt this as it regards myself & I have been trying &, I trust, influenced by the Lord, to give myself anew to him & live more devotedly to him, but my efforts have been feeble & the life I live is far from the one I want to live. An entire devotion, an intense earnestness that leads to enthusiasm, a complete self denying self sacrificing spirit governed by an all controling - all absorbing love is what I need, but have not, yet must have. Send us men if you can but dont forget to pray for us.

We are pretty well. Has be rather sickly of late & we have felt it a little. We try to take good care of ourselves & of each other.
Mrs A writes to Mrs C. to whom she sends the enclosed Photo. Dont you think that pith bungalow roof on my head is as good as an umbrella? It's made of pith, an inch thick & lots of room for air to circulate inside.
With much love I remain Yours affectionately W. Henry Atk

Sholapoor, Sep. 3. 1868.
Rec'd. Oct. 22

Ahmednuggur. Feb. 24th 1869.

Rev. Dr Clark

For. Secy. A.B.C.F.M.

My dear Brother.

Sometime ago I commenced a letter to you but it still lies unfinished in my table drawer.
I think I have not written you since our little Minnie was born. Mrs A. had not been quite strong since our arrival & was consequently very weak after her confinement. Added to this she had a slight attack of bilious fever & then broken breasts. She suffered severely & recovered slowly. The cold weather seemed to affect her unfavorably. Lately we have been spending three weeks at Wadāle as the friends here advised a change of air, or as the Marathi say - a change of water & The Fairbanks very kindly offered us the use of their Bungalow all furnished - while they were out tenting. The change proved very beneficial to Mrs A. & she is now in better spirits & in some respects in better health than she has been since we left America.

Our little baby - tho. very little is strong & in a

most respects very healthy. I need not say that we think her the best baby we ever saw I presume you know that.

At last I am begining to do something — to get out of the nursery a little try my strength at work. On Sabbath afternoons when here I am to go to read a chapter & talk a little to the people of Latin Wadi — the same about which Mr Wood wrote you — I can not talk long but what little I can do is a help & the preparation for it is a great help in study. Being of a pratical turn, something practical & present is of great value to me.

Mr Fairbank has given me leave to do all I can in the Khokar part of his large double field, he furnishing me with the monthly pay lists. And when he goes to Bombay for the summer he proposes to work his Wadāle field thro. me. So I shall have all I want at present. I went to Khokar from Wadāle — 18 miles — & met the helpers there. Pastor K & the Christians at that place are feeling quite hopeful now. For some time the state of

things in the Khokar Church had been quite discouraging. When the bungalow was built there I understand that that field was the most hopeful in the Mission & all appeared well during Mr Barker's stay but ~~when~~ after he ~~went~~ left there was a fall. In the investigation of a sad affair wh. occured in our family - when our Ayah attempted to take her life by poison because ~~it~~ it became known that she had broken the seventh comdmt - we ~~found out~~ were told the trouble of the Khokar Ch.

A young man was bethrothed - as a mere lad - to a daughter of ~~the~~ an influential member of the Ch. at Khokar. After some two years a catechist - ~~the father~~ f our Ayah (nurse) - took a fancy for the lad & succeeded in having this ~~old~~ engagement broken off & the boy engaged to his daughter. Eventually they were married. At this the mother of the cast-off girl took offence & finally married her girl to a heathen according to Hindoo rites. Many members of the Ch. were also disaffected & followed her example. These, of course were excommunicated. For a ~~ll~~ long time affairs there looked bad & the Ch. was in a very low condition every way. It was enough to give a man the blues. Lately things have began to look better.

At the beginning of the touring season Bro. F. & family spent a month at Khokar - & matters were helped much. The Sabbath before I was there, four were admitted on profession of faith & 2 excommunicated ones restored besides several children being baptised. I sh^d^ also say that Pastor Kassam has been giving his Kirttan (I think it is on the Life of Christ) (a kind of descriptive Concert) in many places. The musician of this Kirttan & his wife were two of the four admitted on prof.^n^ of faith.

I can assure you all feel encouraged, & are feeling that there is the beginning of a better state of things.

It is very encouraging to a new Missionary to find how much the Xns & other natives esteem the missionaries here. At Khokar, I heard Mr Barker's name spoken repeatedly & always with interest. I rather think they believe no one is equal to Mr Barker. At Wadāle, where we have just been staying, & in the neighbouring villages it is constantly "āplya Sāhib" = our Sahib by both Xn & heathen. They all seem to claim a sort of proprietorship in "Fharbank Sāhib". The little girls accosted Mrs A. with a perfectly gleesome "Salām Madām Sāhib" as they w^d^ not do I think if they did not highly esteem their resident =

cally Missionary.

When I came here & saw the miserable little houses in wh. the people live I thot surely the mission ought to erect better buildings than these. Often a single room with a door & perhaps a hole for a window wh. is used more for a chimney than anything else, ~~is the~~ constitutes a house. One wd think a man cd not live in such a thing in health & comfort.

When, however, I saw how great a change or rather how many changes such a change wd demand & how far it wd defer the day of independence I was satisfied wisdom demanded no change.

I rejoice that our mission aims at the independence of the Chs, & I think, from all I've heard, it is succeeding as well on the whole as any other in the Presidency; perhaps the best excepting the German Mission. The great cause of their success in this respect, I am told, is that they taught their converts trades, so that when shut out from their former business if they had any the converts ~~still~~ soon had a means of supporting themselves & their religion.

Our ablest Yns. have been transformed into pastors teachers &c & those generally who are not

in mission employ know no business nor c^a they learn one from the heathen caste men if ~~they~~ desired. I have tho^t it w^d be an excellent thing if some benevolent idividual w^d found a "school of industry" in connection with the Normal School - of the Christ^n Vernacular Ed. Soc. - here, where the youth of low caste Xns & indeed of all Xns might be trained in the different profitable trades. For - I feel sure that unless there is a great change in the success of labor among this people the day of independent support & home missionary work is by no means near. It is hardly in our work to teach trades & indeed we are not prepared for it as the German Missionaries were. They taught their converts to weave &c themselves, having learned these trades before hand as a part of their preparation for missionary work.

I believe ~~they~~ fact the larger part of the am^t paid for ~~tithes~~ comes from the pastors, teachers & others in mission employ, & it can't but be so in the present condition of the people. I don't think that entire self support is possible now.

I sometimes wish that it might be my lot to enter a new field, but I see little prospect of it now. So much work has been started & nothing is finished or carried far enough to leave to self support & independent missionary working. And this requires first attention.

We have been greatly rejoiced to hear that at last Bro. Wells has found a help mate, May she be a help meet for him both as a man & as a missionary.

We are quite impatient to see them.

Mrs A. will write you occasionally as you desire. We will keep our eyes open remembering the Well Spring.

Mrs Atkinson joins me in kind love to yourself & Mr Clark.

Affectionately Yours in the love of Jesus,
Wm Henry Atkinson.

Rev. W. H. Atkinson.

Ahmednuggur, Feb. 24. 1869.

Rec'd Apr. 10.

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Mahableshwar May 22nd 1869

My dear Dr Clark

In your general letter of Feb. 15th you request (S. 8th) that each wd send you a brief statement of the deciding influence to be a Missionary & especially if interested thro. parents. I believe you know (or have known) my brief history as regards this, but I will send it herewith as you request.

I became a Xn when about 20 yrs. of age & was very quickly admitted to the Church. During the two weeks that passed between my Examination & admission to the Church the question came up in mind, about preaching Christ as my life work. Perhaps I shd not say "the question came up" as much as the conviction came that I ought "which I by my hesitancy to yield to it made a question.

I did not know what to do. I cd not rid my mind of the conviction nor bring myself to yield to it. I had never been able to speak in public or face an audience with any degree of satisfaction to myself or friends; & I knew my father never had the courage to do this & I believe it was the same with his father — these with a natural timidity weighed

much with me. I tho^t that I c^d perhaps be a Miss^ry & speak to poor heathen even if I c^d not face an audience at home. My desires in all other respects were to be a Missionary if a Minister at all.

Still I c^d not or rather did not bring myself to it. I knew I loved Jesus & wanted to work for him & my not yielding to my convictions made it a question of how to work. This unlawful debate was at last ~~somewhat~~ ended by a compromise ~~d~~; ~~by my~~ I decided ~~d~~ to converse with my pastor on the matter & take his advice. This was ~~just~~ a few days previous to the day when I was to be publicly admitted to the ch. & to make my public profession of Christ.

But the matter was by the Providence of God taken out of my hands. The conviction had been given me but I w^d not yield to it - I doubted it. Hence I was not to have the honor of giving myself to the Missionary work.

At the request of another young man who was desiring to profess Christ at this same time, our Pastor preached in the morn^g. on baptism. He gave a very full discussion of the subject ~~& was unable to finish~~ towards the close of this he ~~stated~~ that mothers had often given their children to the Lord in baptism for specific objects

as e.g. for the Missionary work & gave ~~two or three~~ some examples. I was sitting close to my Mother at the time & thot - "My mother gave me" - "Well "if she did the matter's ~~settled~~ - I'll ask her".
That Sabbath night, all else having retired, I asked her - "Did you give me to be a Missionary "when an infant?" She answered at once "Well" - calling me by name (William Henry) I believe I did".
"Then I am going" - She tho't it sudden in me to decide so quickly not knowing the long questioning of this duty in my mind.
I am happy to say that she has lived to see me leave for our Missionary home & to hear of my girding on the harness for active work.
Perhaps I ought not to presume that you know anything about our movements or condition save what I write yet I do presume you know that we are at this delightful Sanitarium - Mahableshwar.
Mrs Atkinson had an attack of Cholera as some say certainly of Cholera Morbus - which left her very weak - so weak that all the brethren in the Mission advised me to come up here with her. We were unwilling both because of the expense, the fatigue of the journey

& because we sh^d have to break up ~~only~~ just after becoming well settled &c – but those who had been here longer than us said "Go – it will be very hard indeed for Mrs A. to pass thro. the hot season after such a prostration" – We came & are very glad that we came. The weather is not so cool as we expected but it is invigorating. It w^d be a great advantage merely to escape the debilitating heat of the plains. But we gain more than that. Perhaps you at home w^d not think it very advantageous to come to a place where the thermo. on the outer post of the verandah but in the shade without reflection is often 94° & 96° at midday. Eleven degrees less in the house. But sh^d you spend a month at Nagpur with thermo. ten degrees higher & have to live in the house all day with doors & windows closed & have the privilege (?) at sunset of going out into a hot dry wind, often full of dust I think you w^d praise this place highly with its fine sea breezes & cool nights.

Mrs A. is gaining strength nicely. She is well in every respect I think & will we hope soon be quite strong.

The time for our leaving here is near at hand now.
The rains will commence in two or three ~~months~~ weeks &
then we must be away. We are yet undecided
as to our next movements - whether to Nagger or
to Bhuing. Sh^d the Mission decide to hold its July
meeting in Sattara then it is probable we shall remain
at Bhuing until that time otherwise I think we shall
return at once to Nagger. We are rather in hopes that
the Mission will station us at Bhuing (Mr Dean's old
station) but that is uncertain. There are several
stations unoccupied & my judgement as well as preference
is for Bhuing if we consider Bombay & Madale occupied
as I suppose they will be by Messrs Harding & Fairbank.
I have a great desire to go to Bhuing, among other
reasons, because the field is the newest of any as
yet occupied. The field south of Nagger is about
the same I judge but there is no house there
hence Bhuing has the preference, & I think it has also
in other respects. I sh^d very much like to
see the experiment tried here in India of having the
people assume their responsibilities from the first.
Of course responsibility is commensurate with ability.
The question is what is ~~their~~ ability of this people.
Those who have been here longest among all the
Missionaries in India I sh^d judge don't seem to think

they have much ability. I w^d like to test it for myself.

May 29th Mrs Atkinson has just finished her letter giving account of her decaying influence! I can assure you it is by no means a little delightful to see Mrs A. so full of life & health & to feel that every day almost brings new strength.

We leave here on the 4th Prox - to spend a few days in Satara & then to Bhuinj untill after the July Meeting; we felt that the advantages for study shut off from all english speaking people - & very probably for ~~study~~ health (as it is deemed a very healthy district) w^d more than Counterbalance the inconveniences of being away from our furniture &c. The July meeting is to be at Sholapoor. When I have seen that place I shall have had the advantage of having seen all our Mission Stations where there are houses.

In your letter to Mr Bissell you speak of photos. I hope you will be able to see those we have sent by Mr Abbott for Miss^ry Museum of Chic Theo. Semy - & if there are any there you wish, sh^d you mention them you can have them as quickly as the mails can bring them. With much love

I am Yours affectionately Wm Henry Atkinson.

Rev. W. H. Atkinson,
Mahabuleshwar, May 22 '69.
Rec'd July 13.

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Wadāle. Sept 2nd 1869

My dear Dr Clark —
For: Cor: Sec'y A.B.C.F.M.

This is my first letter as a Missionary. You will have heard that I passed — or rather got thro. my Examination at the July Meeting in Sholapur. I felt hardly prepared for it & sh'd have been glad to have had the previous 3 weeks in study instead of travel &c.

We left Bhiring in haste. We had had a very profitable & pleasant time there & had made better progress in study than at any time previous. We had no one to talk English with & adopted a rule not to talk to each other in English from breakfast to dark. A rule often broken but very beneficial. On Sunday before we left we heard of Mr Fairbank's illness & the probability of his immediate return to U.S. as ordered by the Doctor. Before the day was ended we had come to the conclusion that we w'd be the ones to take his place & must come on to Nuggur at once. We feared it w'd not

W. H. Atkinson
Wadale. Sept. 20 1869
Rec'd Oct. 20. —
Ack'd Oct. 23.

be safe as it was in the middle of the rainy season tho. it had been dry for some time. We felt we ought to go & went - the rain never troubled us until the morning we drove into Nuggur. Had we not left at once we sh^d not have been able to get away ~~now~~ up to this time as it has been raining very much since Duly meeting. As soon as ~~we~~ I returned from Sholapur we made ready for coming & were out here & settled in a week after reaching Nuggur.

There is hardly a field which in some respects will be so hard for us as this. Mr. F. was so experienced & loved & so very efficient that I feel quite unfit in my greenness to follow him. Every thing is settled & established & the people loved the Fairbanks very much, & we feared w^d take it hard to have a new man both young in experience & knowledge of the language. Still these very things are in some respects encouraging. And we have been met most cordially by the Pastors - preachers teachers & Bible women here. They seem to realize our difficulties & do much to help us.

There are three pastors, five preachers - (or as they used to be called (1 Licentiate & 4 bible readers) but as they are termed preachers in Marathi I use the same term in English) 12 teachers & 3 Bible Women. During the month that we have been here it has rained so heavily as to prevent me from getting out to the villages where our helpers live. I wish very much to be able to visit all within reach before the Oct. meeting.

We are enjoying our life here very much indeed - our hands are full of course. Indeed I don't attempt anything besides the business of the field as yet & study - we have the Pundit still. I hope to be able to get out somewhat this month - It surely can't rain all the month as it has been raining lately.

In your letter to our Sec'y - Mr Bissell - some time ago you spoke of several contributions to various specific objects; among them - one from 1st Presby Ch. Chicago for a Bible Woman under Mrs A's care. - There are three bible Women one supported by a Gentleman in Bombay the other two by W. B. Boston. I questioned Mr Fairbank in

respect to this. Unless one of those now under
"W. B. Boston" 's care sh^d^ be placed to Chicago
I don't know what to do. The Mission do not
authorize us to engage another & if they did I
don't think it w^d^ be wise for us to do so in
our present deficient knowledge of the field,
its wants & people. Sh^d^ one of the two now
under care of W.B.B be transferred to W.B.I. we
sh^d^ be satisfied for the present.

I was surprised at one thing in one of your
letters. You speak of the Prudential Com. ~~settle~~
locating Messrs Harding & Park at Bombay. How
can they consistently when they have sanctioned
~~the~~ Marathi Mission Constitution & thereby agreed
that "the mission shall determine the location
"of its members". As therein written & well written!
They must have forgotten they ever agreed to that.

We are glad to hear that the Wells are
on the way. I have lately heard that Mrs Wells
is almost an acquaintance as I knew her sister
& two of her cousins very well during my Coll. days.
Mrs Atkinson is strong & well. She is in her School
here & women's meetings daily & enjoys the work
very much. She unites with me in kind regards
to yourself & Mrs Clark. Affectionately Yours
Wm Henry Atkinson.

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Wadale Jany 26th 1871

Dr Clark Cor. Sec. A.B.M.

My dear Brother. The last bijari took my report for 1870 for our Indian printed report & now I must send to you.

I have been delayed in writing my rept from several reasons - did not get my reports from the Chs until time my own was written & then before I had written we were driven into bungalow quarters by a very heavy & severe rain. We were encamped at Dedgaw & on Sat. Eve. the rain commenced & after a few introductory showers continued without a single break until Monday about 9 a.m. At Dedgaw they say 500 sheep were killed, at Ranjangaw 1500, & at a little Wadi (hamlet) 300, - all by the rain. I mention these 3 places for, in our retreat, Monday, we came from or by them. Every thing was wet; Mrs A. & the babies were driven out of their little sleeping apartment Sat. night about two 2 o'clock, & in getting the clothes & beds out she got so wet that she hardly recovered Sat. day, all our people were in a worse condition than we were before concluded, Monday morng.

when there was a break, that if oxen c[d]
be obtained we w[d] beat a retreat. We c[d]
not get oxen enough for the Bullock gardi &
for a common Cart to take some baggage, so
we yoked what we c[d] get - 6 oxen - to the gardi,
& started. It was as much as we c[d] do to
drag through. I walked nearly the whole
way, my little ponies were often hard
pushed to draw the empty tanga & twice
were so bemired that a yoke of
stout oxen had to be ~~tak~~ taken from
the gardi to pull the tanga out of the
mud. We reached home at last, tho.
sometime after dark having come 9 or 10 miles
in I sh[d] think about 7 hours, a little less
perhaps, I had no watch & c[d] only guess.
We left tents & traps behind - & have since
rec[d] all safe & sound. On every side
we hear of losses in sheep & cattle - while
hundreds & hundreds of birds must have been
destroyed. Yet, by the blessing of God, we were
all preserved both in life & health.
My ponies only seem the worse for the rain" //
& they poor things were out in most of it &
had colds to start with. One servant too

has just fallen sick but the cause is back of that tho. he may have been worse affected by that rain.

I will speak about our touring in my rept. tho. that is only general. This year we had started on the trip round to the churches when the rain broke us off. Still we hope to complete it - starting again if the Lord wills, next week for Kede then for Shingavi & the heat will not let us plan for ~~Cloande~~ so we wait the completion of ~~this~~ plan before making more.

I think you will have been well pleased with our new rule concerning the payment of Pastors salaries. In my field - as see Rept. it won't fall heavily at all. And altho. it shd I shdn't ~~in some quarters~~ feel troubled i.e. if it were to be a little harder in some quarters for it is so much easier for them than for their parishioners ~~that~~ it won't even then more than put them on a level - nor indeed will it

do that. I have no expectation
of seeing our Ch. independent on
this basis - still I can't see quite
how a change is to be effected.
We have at least heard of the arrival
of the long looked for Winsors but nothing
more as yet. We feel sure the Parks
will be most valuable members of
our Mission - they are already at work.
Wells I hear too is out every few days
to the villages with Pastor Modak or
some other good native brother to
preach. Wells is sure to succeed.
Next Daily meeting we are to spend
an eve. on the discussion of the best
disposition of our Mission forces.
The way it seems at this early date to be
dividing itself is between - having 2 or 3 missionaries
at main centers or scattered over the
country singly. What think you of it?
We are all very well - 3 yrs this
month since we landed - how time flies -
have been half that time on our own field
& have doubled our family number in
that time & our "double" is just the nicest
little couple you ever saw (save your own
children for of course one can't judge rightly
when ones own are in question.
With much love from us both Yours affly
W. Hazen Atkinson

Vadale, Jan. 26. 1879.
Rec'd March 20.
Ack'd July 13

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Wadāle India, Feb. 1870

Dr. N. G. Clark
For. Sect. A B C F M.
My dear Brother,

It is a long time since I last wrote to you - much longer than I designed sh'd ever be between my letters. We have lately been hearing thro Bro. Fairbank of your illness wh. we fear. Our prayer is that you may be well & that speedily we c'd ill spare you from the work! When I wrote last we had just commenced missionary life at Wadāle in Bro. F.'s place. I had designed from the first to let you know the state of things or rather the appearance of things to me on our becoming acquainted. I will try & give you at this time a statement of the condition of the work in this district.

Nominally there are five Churches - Chandē; Dedgaw; Sonai; Shingavi & Newasi; but this last is but little more than in name. On the ch. books are some 16 names, by far the larger part have left the locality of the ch. & I presume the present year will see this

matter righted. During this touring season just closing, we have enjoyed our first tour — a tour among the Churches. The Soni Ch. was the first we visited. In this parish — if can think of no better word unless it be field, — we had two encampments. I was at Wadle alone for some days then afterwards with Mr A. we spent a week at Karandzgaw where I think the greatest activity in that Ch. is evinced. A year ago there were 32 members in this Ch. — 5 were added last year — making 37 Jan 1st/70. Since then last Sabbath two more were admitted — one other having been examined was deferred — one of these a young man from a wealthy Kunbi family. It appears that this young man having studied in one of the Govt. Schools, read the scriptures & was deeply impressed with the truth of duty. For many months back, as I learn from Vithoba, the teacher at Karandzgaw this youth has been considered an inquirer. Some two or three mos. ago he felt as he says "That I must come to Jesus & live for the "glory of God". His friends opposed; + but three or four weeks ago he left home & friends

& came to Vithobā's to live, thus breaking caste. At this time also he was suffering severely from an attack of rheumatism wh. almost made him helpless. Sabbath last I went to Narandzgaon to meet with the Soni Ch. for the celebration of the Lord's supper. During that service, at the request of the Pastor I ministered in the breaking of bread, & while talking the older brother of this young man, whose baptism had been administered only a few minutes before, came to the door. I called first for his brother, & then for the teacher. The teacher was told him we were in meeting & he could not come out. Still he continued to call & so disturbed the meeting that I was obliged to stop & speak to him. Very ungraciously he stepped on one side & was silent for the rest of the meeting. Many high caste people were now seen to be approaching the house, & some little fear was entertained by certain ones that they were coming to beat the Christians. They, however behaved perfectly respectfully, & we were allowed to continue our meeting in peace tho. somewhat distracted by the interruptions & fears of disturbance. After meeting, when this

Young convert's brother & friends heard that he was baptized, they gave up all hope & after some angry speaches left.

"Pilgrim's progress is often litterally true in this country as far as it respects the setting out & leaving all behind - wife, home all," said one of our pastors to me, soon after I came to this country, & a personal acquaintance with the people & their ways often brings this remark to mind. Here is just such a case. A father, dying, left three sons & much property - fields & oxen & cattle, &c. & with servants to do the work. One of these sons (the youngest) becomes a Yu. His life is threatened, his wife kept from him lest by his influence she come also. He "must come to Jesus & live for the ~~people~~ glory of God" & therefore has ~~to~~ litterally to turn his back on houses, & lands, & wife, & brothers & sisters, & go with simply the clothes on his back to those who were almost strangers, & be dependent on them even to raising a drinking vessel to his lips at night, so weak was he.

Of the thirty seven members twenty eight are male nine female - thirteen Male Members and

~~These~~ the (3) female members can read.
During the past year Rs 74.4.6 were contributed by the members of this Ch. The members of this Ch. live in Soni, Wedle, Karandygav, Almanur, Kharwandi & Wadale; six villages in all.
There are schools at Soni Wedle & Karandgav. The Wadale school is the Station School & is not reckoned in any one parish. In these three schools there ~~were~~ some 46 pupils among whom seven are baptized. There are several inquirers who, it is hoped, will soon unite with this church. When we were at Karandygav the audiences in the village each evening were very good, the people listened attentively. I found no better audiences during the touring season.

Newase was the next Ch. we visited. On the Ch. records there are some 16 persons;– 8 male 8 female. But only few of these live in the neighbourhood. I went with Dhondiba the licentiate stationed at Newase to a village some six miles off to visit a widow – a member of the ch. She lives there the only Christian in her village & indeed the only one in all that region now. There once was a school there

but the number of scholars being so small the teacher was sent elsewhere - The school house too is going now. This widow tho. all alone seemed determined to live for Christ. On Sabbath she came to Newase when we celebrated the Lord's Supper. Newase is the chief town in this County & consequently many brahmins reside there. Knowing this I was very much dis=inclined to air my poor Marathi in this Marathi Athens but I knew these men needed just the same simple truths that Kunbis & Mahars needed so I strengthened my heart to tell them of Jesus altho I spoke with "a stam=mering tongue", My fears were none the less when Dhondiba told me that the best place to take our stand was near the big temple - a fine stone building the general resort of Brahmins about evening. But I was not to speak there. While our speaking was being introduced by reading a few pages of a tract the tom-toming & shrill piping for the evening - what shall I call it? - of the Brahmins idol temple. What c^d^ we do? A word c^d^ not be heard distinctly three yards from the speaker. It seemed fine fun to the school boys gathered there

but it was a complete stop to our preaching there. I arose to speak & begged a moments quiet, it was called for by all the crowd as soon as they saw a Sahib about to speak & reluctantly granted for a brief moment. We told them we came to tell them good news for their good but c^d not be heard so sh^d have to go else where, then inviting all who wished to hear us we went. But few followed & these were mostly boys. The next evening we had in our audience a large proportion of boys who before we had finished speaking became so uproarous that we c^d not be heard. A note to the Mamlidar & another to the Headmaster of the English Gov^t school gave us a much larger & more attentive audience the next night. Several educated Brahmins were present & engaged in conversation making their objections & advancing their own ideas. Of the 16 persons on the record of this Ch, 6 men & 4 women can read.

From this place ~~after~~ we came to ~~spending~~ spend some days at home to start the Station School where there are now children boys & girls.

This is ~~much~~ somewhat smaller than last year & must be I suppose. I sh^d have mentioned that we have a school at Newase in wh. were some 21 pupils none of them baptized.

Shingavi was our next place of encampment. The Shingavi Ch. is without a Pastor. I endeavoured to make them realize the importance of having a pastor & of paying ~~to~~ him, promising that as soon as they will pay a suitable am^t. of the salary they shall have a pastor. Here were ~~eleven & ten women~~ twenty four persons a year ago — two were added last year making 26 (16 men 10 women). Of these 11 can read (9 men & 2 women) The raised Rs 36. — last year. There is but one school — Shingavi — having only 10 pupils of whom 3 are baptized. I found that village preaching in the time of Zhondila harvest did not reach many so gave my main efforts to the Xns. I hope some good may result & that those who are not in Mission employ may pay tithes & support a pastor. It is a fact wh. depresses me not a little that, as far as I know none save Mission assistants & Missionaries' servants pay tithes. I am using this fact to stir

up our helpers to ~~preach~~ preach tithes more faithfully. I'm told ~~that~~ formerly they were accustomed to contribute to the work but the last few years have been so hard & they so poor that they gave nothing during that time. As a general thing they are poor & were they in America we sh^d think them fit objects for charity. But they are not & that makes all the difference. A mud house of one - occasionally two rooms without chair table or bed - nothing but two or three brass or copper vessels, ~~an~~ concave iron plate ~~like~~ for baking ~~thakar~~ (unleavened bread) & a little iron instrument used for turning their thakars & poking the fire with their scanty clothing wh. includes their bedding; viz a very coarse black wool sheet - this as a general thing constitutes the possession of perhaps a majority of our Christians in the villages. Their income all told w^d often be but a very few dollars yearly & yet they can & sh^d give. Still it is a task one naturally shrinks from - this of urging people in such condition to pay tithes wh. go to the support of a man whose aggregate income will perhaps double theirs ~~or perhaps treble theirs~~. For

put it as we may - say it is for the religion of Jesus - for the work of God - still the matter of fact is that the tithes are to make up the pastors' pay. In speaking of this subject I do not hesitate to tell the people that while it will be hard to begin the work of paying tithes at anytime - now or ten years hence - still it most probably will be harder to ~~delay~~ begin if defered & that it is possible & indeed not improbable that in a few years word will come from home "we can not pay the salaries of the pastors of Chs. The Chs must do their own work & leave us to do ours." I know this is no high motive to present, but I believe something of the kind is necessary to awaken them to the necessity of giving & doing that now.

The Chande Ch. had 38 members a year ago, now has 40 (23 men 17 women) in 6 villages. Of these persons 16 men & 7 women can read. Last year there were two schools - the one at Chande & the one at Nowte - this last has been closed & the teacher dismissed. Last year the contributions amtd to Rs 60.7.0. The Chande

School has about 12 Scholars.
The Dedgaw Ch. rec^d but one last year & lost two by death leaving Jan 1st thirty four (18 men & 16 women) of whom 10 men & 7 women can read. They reside in 6 villages. There were four schools last year having an aggregate of 36 scholars of whom 7 were baptised. Of these schools the Dedgaw school alone remains as it was. The school at Takle is not closed but the teacher was instructed last Nov to give his strength to preaching & teach a little daily. The schools at Huvari & Bhende are closed & teachers dismissed. I have lost one fourth of my schools. The teacher who was at Bhende is turning his hand to farming & wants to try it a year. I have been very much pleased with his manner since he was dismissed. In conversation with another who was also released from Mission Service he said - "Well we have lost our service but God is not lost, & now we must never forget to pay our tithes just as we were wont to do when in Mission Service." "Oh certainly: just as God gives us strength" was the reply to which he rejoined "What do you mean? When

you ~~Gave~~ Give nothing do you expect to go fasting? No, No, just as long as we have anything to eat ~~we~~ must give for God's work". One evening this man came to our tent & we had a long & most interesting conversation he said "When Pastor Mahipatrao asked ~~me~~ "Well Kanoba how will it be about paying tithes now that you have lost service in the mission" I was astonished". The man had never thot of anything else that paying tithes yet come what will. I'm afraid he is an exceptional case. I wish I cd think a majority of our ~~yrs~~ were like him but I can't. Some I doubt not there are but I fear not many.

In the Shingavi & Chande Ch. parishes we have catechists - In Sh. Ch. at Kospor, ~~in~~ Chande - at Chande & at Miri - the one at Miri is dismissed.

Of the children in the Station Schl last year thirty were baptized. Of the 153 Ch members in these five Chs there are four blind persons & seventy seven readers, of whom 23 are women. These figures you will shortly receive in the tables of our Annual Report, but I tho't that what I had to say about them wd be best under-

stood by sending them also in this form.
As to the Spiritual Condition of the Churches I have not much to say. I wish I had. I think one can not truly Estimate the State of vital life without fully knowing the condition of the people before they became X ns. I know this is bad. Still I am constantly realizing that I know little or nothing about it. At home we were wont to think that he who had known the depths of sin wd be most apt to know the heights of love & zeal but I cant say how that is here & am not able to contrast the state of the X ns here with their former condition as heathen. I know the difference is great but I had hoped to see greater. I see nothing intense. I neither see nor feel in myself that wh. I desire. I know we need men here & that if they don't come soon we shall be in great straits before long. But I believe this is but one of our least wants. We need the Spirit to convince of sin of righteousness & of judgement so that we shall ~~fully~~ act as fully convinced - as seeing that wh. is invisable as well as visable.

In a letter to the Mission of some months ago you asked us always to write as if we had an audience before us to interest & profit them. I must confess that I've had no audience before my mind but Dr Clark & I very much fear that as a general thing you wont get much of interest from my letters for I know I'm neither a good nor interesting writer.

I do long to hear that you are well again & able to be at work.

We are quite well. Mrs Atkinson much better than had anticipated is able to attend to all her duties in School & Womens meeting. She recd a very interesting letter from a lady in Chicago one of that Society contributing for the support of one of our Bible women. There I've forgotten to mention our 3 Bible women who are we believe doing good service among the women. Our entire force as diminished is 3 pastors 1 Licentiate, 4 Catechists (preachers) 8 teachers.

Mrs A. joins in love to yourself & Mrs Clark

Affectionately Yours &c

Henry A Atkinson

Vadale Feb. 1870.
Rec'd May 5.

Rev. W. H. Atkinson 237

Ahmednuggur

May 28th 1870

No.

Rec'd July 14.

My dear Mr Ward

I'm about to make a request which you may think strange, & yet I can't quite believe that at least the desire to make a like request has not arisen in many a heart. My request is this that the following notice be inserted in the Missionary Herald in the place where usually embarkations & deaths are inserted.

Births — May 26th. The wife of Rev Wm Henry Atkinson of the Marathi Mission Western India of a son.

Such a notice I c^d well afford to pay for. Mrs A. & I have many friends who very much desire to hear of this & sh^d there be no such means of letting them know I must write to each directly or send papers from India that have

this item of intelligence - a
all Good English papers t
have deaths - have - wh. w^d a
be expensive - So I make t
request & feel assured it
will be an example that wo
lack followers among our
brethren abroad.

Perhaps those in charge of the
Herald might not agree with
me but I hope they will ~~suffer~~
~~with~~ me. I'd write to who
soever I sh^d write did I know
who that now is but as it i
I write you.

Mrs Atkinson is very well &
we have bright hopes that
the ill health of year before la
wont find a repetition now.

Affectionately Yours

Wm Henry Atkinson

Ahmadnagar Aug. 8th 1871

To the Secrets of the Am Board
Dear Brethren

At our recent mission meeting in Bombay, Mr. Park & myself presented to the mission a paper of which we herewith forward a copy.

As will appear from the Minutes the matter was referred to the Annual Meeting in Oct., as it was not deemed best to take any action in regard to such an important step without mature consideration. The paper will I think explain itself & we thought it advisable to forward you a copy that you may know our individual plans hopes & longings.

The prospective return of Bro. Wood which, tho. feared, we had hoped might be delayed some time, has complicated this matter of occupying a new station with that of location. Still we can not see in the future any better time to make a forward step better than the present. We have good able native

assistants who, it seems to the framers of this petition, with a little training (which indeed practice wd give) wd soon be able to assume the position of (e.g. such as Wadale) district Superintendents, overlooking schools &c, paying teachers & preachers, re=ceiving reports — under the direction of the Missionaries in charge of the central stations & to whom they wd make regular & full reports & be responsible, so that some of us cd be spared to start a new center, in an entirely unpreached to region & there are many such in this Marathi country. Economy in use of forces is economy in every respect.

As the rainy season gives us nothing but clouds (save the fears of no harvest & hard times) Mr Park & I are designing an extended tour to spy out the land — we start on a short trial trip to day.

With kind regards of Mr Park & myself I am

Yours very truly
Wm Henry Atkinson

Ahmednuggur Aug. 8. 1871.
Rec'd Sep. 23.
Ans'd

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Wadale Western India
Oct. 7

My Dear Dr. Clark,

It is a long time since I last addressed a letter to you. During your absence I had for the most part nothing special to write about and I was not aware - till last week - that Dr. Worcester was in your chair. Had I known it I should have written for my dislike to write to an impersonal Secty would not have prevented me.

I presume you will have seen by this time the paper Park and I presented to the Mission last July meeting. The question comes up at our approaching meeting in Ahmednagar. There are plainly two sides to the question which is at bottom one of policy rather than that of occupying a new center at this time. I propose to present the question to you as it is amongst us as squarely as I can so that you may know how the matter stands.

This question embraces two points of policy upon which there is a difference of opinion. The chief one is in regard to the manner of working in large field or in limited districts. The other is

in regard to developing the independence of the Nat. Christians and so of the Chs. –

The first question lies somewhat thus; How shall the large districts be occupied? (This question has never come up just in this shape but, "How shall we dispose of our mission forces?" but the talks would better take the above statement.) Some say – when we occupy a district we prevent others from entering it (excepting the Soc. Prop. Gospl) & we owe it to other societies, to ourselves and to the people among whom we work to do the thing up thoroughly & not run off into other regions until the work in this is done. Better put all the men we can get into this region than to send them off scattered broadcast over the land. The policy of the Ceylon Mission & of the Sandwich Islands is the ideal – a missionary to every few thousands so that he can know them & work for each personally. The success in these missions is proof of this policy being right.

Others say: "Missionary work is not thorough evangelistic work. Its policy is clearly set forth in the Scripture – eg parable of the leaven. Mis. work is to introduce christianity into the land or region and when introduced missionary work proper will be ended & the region will be evangelized by the church.

or churches established. The gospel leaven will work out its own grand results. — It is neither desirable nor wise for the mission to undertake to run everything. Work is indispensable for the growth & development of the Ch. and of the individual Christians. Let the mission from the first work on this basis with the distinct publicly made statement that they are only seeking to introduce Christianity while the native christians are to carry it on to completion — a church in every village and all the village in the church — let this be the understanding from the first and the Christians will be more enthusiastic more God reliant and much less mission dependent than they can be on any other plan — other things being equal. While the mission will be able to start new centers from which the work will grow & spread to their furthest borders. This is claimed to be the most economical and scriptural plan. For this all that is absolutely necessary would be, two foreign missionaries at each center three would perhaps be better but two will do very well — this being the fixed quantity and the variable quantity the native agency. This will of course vary as the work. E.G. Two missionaries in Satara two in two in Sholapur and two in Nagar these being the centers already occupied in the Deccan, the outer districts being manned by natives as desired. For this purpose quality not quantity is the thing of chief importance.

This is, I think, a fair statement of the matter as it lies at present.

At least I have tried to make it so tho' I fancy it will not be hard to see which is my own view.
The other question is not so much on the surface but is felt and talked about somewhat. I think it a problem no one amongst us can solve at present – but I think – I hope that it will vex us until it is solved. It is in regard to the independence of the churches. It is a lamentable fact that the whole genius of the country whether we consider government or Society fosters this spirit of dependence. Society is a huge mutually dependent religious association. If anyone is cut off from it he is virtually cut off from everything – he is beggared. Govt. is a great Parent that owns the land builds rest houses, roads & schools pays the teachers and does everything else of a public character that is done. Is anything wanted petition Govt. – & if the thing is granted it comes without any extra cost to those who receive it. True the money all comes from the people & lots more than they ever receive again, but still the Govt. does every thing. It is not a true parent training its child – but a mother nursing a big boy like a six weeks old infant. It is not very strange, therefore, that the policy of every Mission in India is I believe largely on the parental plan. But for all that the question will come "is it well?" "is it right?"

One very prominent reason in my mind for asking to be sent to a new station was to try to work it

on some other plan. It may not be possible but I think a fair trial only contest it. I fear the trial cannot be made now owing to Woods & Hagens departure. Perhaps it should not be made at present. There are several questions that trouble me but the remedy I do not know. Our churches have no foundation for independence. True the native christians pay half the salaries of the Pastors. Those who pay do so out of money well earned I doubt not - still what is it? What does it all amount to for permanent independence? Should the mission drop out of existence tomorrow - missionaries go and no money come from abroad - every man that now pays for the support of his pastor would lose his own pay and the pastors would be penniless. I do not know of a single man who regularly pays tithes & is not in the employ of the mission or in the service of a missionary. There is as yet no foundation for the independence of these churches save in the promises of God & the inherent power of his gospel which I sometimes fear is prevented from working here.

Here is a hard problem. Who can solve it? I can think of two diverse plans - one is accept the situation - the genius of the country every way considered fosters dependence & demands parental support. Accept this and act in accordance therewith - be a grand old Missionary Parent; support your churches

give them schools - teach them trades & from complete support bring them up to be gradually independent & self-supporting - this is a big business & really more needed here than it ever was needed among wild savages. That is if you have to be a parent be so thoroughly. The other plan is to be in no sense whatever a parent as a mission. Let the individual missionary as a brother help a poor brother in need as far as he can & it seems best but let mission funds never be so used. Never let a man be given a school nor a position as preacher be the pay never so little unless the work demands & the man is every way fit. Never act on the principle - a poor stick better than none. This latter plan is the one I incline to but how to do the thing is beyond my powers of vision. I can't see how. Can you tell us? I wish you could have extended your eastern trip "away down east." You would have had a fine season for a visit here & have come in perhaps a critical time.

Changes are about to be made I feel sure - what & how it is impossible to say. Recently the question of having single lady missionaries has come up in practical form. The mission gave an affirmative answer to bro. Hastings request last

July. Whether they will in regard to a young lady coming to take charge of the Sagar school is a different question. I have heard some doubts thrown. I think however the mission will do so. There have been some serious doubts as to whether that school should continue as it is. It is not a school for the mission as it was designed but has simply a local position; is expending a good deal of money for the girls of one station only when it should be for all. It has failed in this respect & last July there was a somewhat general feeling that a change should be made somehow. Whether the bringing a lady to give her entire time to it will be a feature of that change you

will probably hear within a month or six weeks. The matter is of course up and it is impossible to predict what action will be taken. I think if we keep up our present system of village schools our station schools might be given up or if they are kept up used more exclusively for the education of the girls in our fields & so that girls school in Nagar will not be needed. This coming meeting is to be an important one & perhaps three or four men to be located & the decisions of this meeting will probably decide the course & policy of our mission for many years to come. — But I must stop without having said anything about my own field in particular - about as usual a good deal of int. in the work - more manifested than last year I think but no special fruit. We are all well, very well. Mrs. A. joins in love to you & yours.

Yours Affectionately Wm Henry Atkinson

Wadale, Oct. 2. 1871.

Rec'd Nov. 20.

Ackd. Dec. 2.

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Nagar Nov 3rd 1872

My dear Dr Clark

Here we are at Nagar & our meetings for business just closed. I can only write a few words now as mail will soon close. The meetings conducted by Rev Mr Taylor Evangelist still continue & are a great blessing to us all. There has been I think much heart searching & re-turning to the Lord by many of us who have been in Christ many years. The Church is more awake than it has ever been since I been here & now others are been awakened & brot in. As yet only from among those who have recd a Xn Education & training in some degree at least but there are good indications that the work is extending & we think we see a shaking among the dry bones. May the Spirit of Life breathe into them the breath of life & they become living souls. These special services will last another week. When we can give you better & fuller reports it is to be hoped. Six or seven have already been recd into the Ch. & others are ready to profess Christ.

Rev Dr Clark

Well our business is done, the perplexed questions have been discussed & settled. Park & I are stationed at Sholapur — whereof we are glad. The granting of the petition was out of the question altogether & we were greatly perplexed how to locate or rather occupy our present places. Bro. Bruce at last determined to disregard the Dr's advice & try how a change to a better & healthier station wd do for a few years. So that filled Satara. It was very unpleasant to think of moving Bro. Winsor but I think all the brethren who remain voted for the transfer. Bro. W. & I did not vote. And, I feel satisfied that this is the best. I have no longings for Sholapur in itself. I dread its heat & dryness but as an important field, a larger city than this, almost double & an immense region of country to be reached therefrom in which the work has ~~yet~~ only been begun so as to be without very old or strong precedents to point to we may be able to work more on newer principles & in newer ways than we cd in these older stations. We go trusting in the Lord only & praying Him to be with us in all things.

All well. Yours affecty

Jny Henry Atkinson.

Ahmednuggur, Nov. 3/1871.
Rec'd Dec. 20.
Ans. Jan 24/1872.

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Mahabeleshwar. May 29. 69

Dr. N. G. Clark,
Sec. A.B.C.F.M.

Dear Sir,

I have just finished copying for my husband your last general letter to the mission. He suggests that I answer the question asked in section eighth of the letter. I do so tho' sure that my answering it will be of no benefit except to show that I am not of the class of whom particularly you wish to know.
When I gave myself to the Saviour I trust I did so unreservedly willing to do the duty lying nearest me whatever it might be. I had no especial desire to work in a foreign field unless I except a fancy for it when a schoolgirl. This however seems to me now merely a fancy for it as something romantic rather than a desire to work for Christ & a willingness to endure whatever that might imply. After my acquaintance with Mr. Atkinson being told that had given himself to this work I felt that I was willing to work with him at home or abroad. I had not ties that made it a duty to remain at home - my health was perfect and it then seemed to me God's will

that I come and I came rejoicing, I wondered ~~that~~ one so unfaithful ~~in~~ that which is least should receive the blessed privilege of serving the Lord in that which is so much. I can not however pretend truthfully, to that unselfish consecration which so many have nobly made. Once here I see so much to increase my desire for the salvation of souls that my joy that of all Gods work in the world I am allowed to engage in this grows constantly.

— We are all now very well and very happy. My impressions of missionary life have quite changed since we came. The longer we stay the more do I see how entirely wrong were my previous impressions both of the my ~~sis~~ trials and the smallness of the comforts. I fancy many a home-missionary, overworked and having constantly in his mind the problem of "how to make both ends meet," will think this a delightsome land notwithstanding distance from home-friends and the trials incident to the climate.

Please remember us with love to Mrs. Clark.

Very Sincerely Yours,

Lollie Atkinson

Mahableshwar, May 29. 1869.

Rec'd July 13.

Bombay January 17. 1860

Rev. Dr. Anderson

My dear Sir

I left my family at the Mahabuleshwur Hills last week and came down to Bombay to assist in the installation of Ramkrishnapunt over the native church connected with our Mission here. The services took place on Sabbath morning (15th) and were attended by a large audience of native Christians connected with our own and other Missions. I preached a sermon from 2 Kings 2.9 "I pray thee let a double portion of thy spirit be upon me." Mr. Bowen offered the prayer asking for the divine blessing on this new relation between the Pastor & the Church. I gave the charge to the Pastor and Mr. Harding the charge to the people in reference to their respective duties. In the afternoon Ramkrishnapunt preached an excellent sermon from 2 Cor. 2.16. "And who is sufficient for these things?" The sermon showed his sense of his great unfitness for the work committed to him and his need of divine aid to perform his duties aright. The church here are rejoiced that a Pastor has been given them, and I trust that we may feel now that the great debt which the Ahmednuggur Mission has long owed to Bombay in consequence of the first Brahman convert Babajee who was brought into the Bombay church in 1831,

having been sent to Ahmednuggur with the first Missionaries there to assist them in commencing their new station, has now been repaid with interest. We hope that we may always remember that we owe it still to each other to love one another and to do what we can for the work of the Lord and for the comfort and usefulness of our brethren whether stationed at Bombay, Satara, or at any place where God may appoint.

On my way from Ahmednuggur to ~~[illegible]~~ the Hills last month I stopped several days at Satara with Br. Wood, and had a good deal of conversation with him and Br. Munger respecting their field of labor. They feel their trials very deeply and think that something should be done to help them and that speedily. Mr. Munger is suffering very much from neuralgic pains in the face, and any mental depression or anxiety seems to bring it on or to increase the suffering. All of us think that he ought to go away from Satara for a time. He is unwilling however to leave Br. Wood alone, and they are both anxious that some family should come and assist in the work at Satara until some one can be sent from America to Br. Wood's assistance. They wrote to Br. Abbott but he declined giving up his field to go to Satara. Br. Wood then issued a Circular to the Bombay and Ahmednuggur Missions asking that some family might be sent to their help. What the result will be I know not. I know that

our Mission would gladly help the Satara Mission and would send any family that would offer to go there but I know not whether any one of the brethren will think that he can give up the field to which he has been assigned and to which he has become attached by earnest labor in it, and go to another where he is expected to remain only for a year or two at the farthest. It would necessarily break up all those plans of labor which brethren have formed and which they are interested in carrying out.

As to giving up the Satara Mission I do not think that any of us would favor the idea. We were surprised to see the remarks in the Abstract of the Report looking in this direction. The brethren at Satara were very much cast down about it. I urged upon them the importance of representing the circumstances of their field to the Prudential Committee, and I feel confident that after the subject is properly presented the Committee will not decide that the Satara Mission should be abandoned. I think it is an important post, and although rather a hard field I should not feel that it was to be relinquished on that account. They have promising inquirers and I do hope they will soon have a large and growing church. It has been an injury to the church that so many of them have come from Nuggur with strong feelings in favor of Nuggur customs and Nuggur missionaries. A few converts raised up at Satara from among the people of that city would give the church new life and be the beginning of better days.

On the first Sabbath of this month the hearts of the brethren at Ahmednuggur were cheered by the baptism of an educated young man, named Krishna, of the Salee or weaver caste. We have long felt deeply interested in this young man, especially as three years ago he exhibited great interest in the truth and seemed ready then to embrace Christianity. When his two companions of the same caste, Luxumon and Sawalyaram, left their friends and declared their purpose to become Christians, he came to my house with them, but his courage failed and he returned home the same day. He has never given up his desire to become a Christian since that time, but he has often seemed to feel that he could never attain the necessary courage to face all the obstacles in his way. For more than a year his wife, a girl of 14 or 15 years of age, has been urging him to embrace Christianity, and for two or three months past he has attended the services of the Chapel on the Sabbath regularly and openly. At length he and his wife went to the house of one of our native Christians ~~[illegible]~~ and took up their residence in his family, thus renouncing caste and showing their determination to cast in their lot with the people of God. This produced no disturbance, as all his friends understood that he was determined to be a Christian. His mother (a widow) has sent word to him to return ~~[illegible]~~ and live with her as before. This he desires to do and we rejoice that he can do so. We hope he will make an efficient laborer in the service of Christ.

Mahabuleshwar Jan. 23d.

I returned here from Bombay last week and found all my family well. The climate here is very different from that of Bombay. It is quite cold and very invigorating. I hope that we shall all derive great benefit from coming here. Mrs. Ballantine I think is feeling the benefit of the change already. We take long walks daily and feel well able to take as much exercise as we can find time for.

Mrs. Graves' health is very good, but her strength is gradually failing and her mind is affected by the failure of her bodily powers. Little things annoy her very much. She sometimes feels that she cannot live alone any more and that she must take measures to secure some society for herself during her remaining days. She often speaks of going to America but we try to dissuade her from any such plan. Still we hardly know what to suggest instead of it and feel that she ought to have some one in the house with her constantly. At present she locks herself up in her house every night alone, and when there are no friends near her it must be very lonely. Her situation is one that calls for great sympathy. I wish that something might be done for her comfort and that we might know what is the best thing to be done. Mrs. Wood's death is a great loss to her as she can have no female society in Satara should she go there as she generally does in the rainy season

unless some Missionary female goes to Satara in Mrs. Hood's place she thinks she cannot go there as in former years. It is very difficult to know what to do in these circumstances. May God in his providence point out the best course and provide for all the necessities of our aged sister.

We were very much pained to hear the intelligence of Dr. Pomroy's resignation and the occasion of it from the New York Times of Dec. 2d. We greatly fear that this lamentable occurrence will bring reproach on the cause of Christ and be a heavy blow to our Board in this its Jubilee year. May God cause good to come out of this evil, making the wrath of man to praise him. You have our sympathies and prayers.

Love to Mrs. Anderson from us both

Yours very truly

H. Ballantine

Ahmednuggur Jan. 17, 1860.
Rec'd March 21.
Ans'd March 3/60

Ans'd

Mahabaleshwar Feb. 21, 1860

Rev. Dr. Anderson

Dear Sir

Your Circular letter of Dec. 2d was received at Ahmednuggur on the 10th inst. May you have that consolation and support which you so much need under all your trials and anxieties connected with the case of Dr. Pomroy. We feel that God has sorely afflicted us, and yet we hope that in the end the cause of the Redeemer and the interests of the American Board may suffer no injury by this apparently disastrous event.

You will be interested I think in a statement which I have made in my letter to Mr. Gordon respecting the expenditures of our Mission in 1859.

On the 8th of this month I went down from here to Waee, a large Brahminical place on the banks of the Krishna river and met Mr. Wood there by appointment. We remained at that place two days giving instruction to the people that assembled to hear us in the streets and bazaars of that place, and to the few who came to our tent to converse further on the subject of religion. I was much interested in what I saw of Waee. On some accounts it would make a fine Missionary station. It is about 20 miles from Satara with a good metaled road between the two places. There is a Traveller's bungalow at Waee it being on the road from Poona to Mahabaleshwar and it is about 18 miles distant from here. The

road begins to ascend the mountain half a mile from Wace and soon after reaching the top we come to the health station of Panchgunny where Mr. Graves spent one or two of the last rainy seasons of his life and where there are now several bungalows being erected for European residents. It is a beautiful spot and likely to become quite a European station as the rainy season is so much more open and pleasant than it is here. They have there only about one tenth of the amount of rain that they have here and it is only ten miles distant. It stands on the eastern brow of the Hills while this is on the western, and this makes all the difference. They have commenced the raising of coffee at Panchgunny and European fruits are already produced in abundance. I eat some very nice peaches which were just getting ripe there. The vicinity of Panchgunny would be a great advantage to a Missionary stationed at Wace. He could run up the mountain whenever a change of air seemed to be required. The principal drawback at Wace is its unhealthiness. The cholera often prevails there very severely. Last year it carried off one tenth of the inhabitants, 1200 out of a population of 12000. The town lies very low on the river bank and gardens are ~~[illegible]~~ cultivated up to the very houses and these being filled with ~~trees~~ fruit trees and flowering bushes and being constantly irrigated, the whole place is made very damp and unhealthy. A change in this respect might remove the unhealthiness of the place. The whole valley of the Krishna which is from half a mile to two or three miles in width from

twenty miles above Wace down to Satara and then spreads out in broad extensive plains as the river passes on its way towards the Bay of Bengal, is cultivated like a garden. It is indeed very pleasant to travel along the edge of the Hills looking down a thousand feet upon the cultivated fields lying like a carpet of variegated figures in the valley of the Krishna. I went with Mr. Wood from Wace to Satara visiting two or three villages on the way. The fields were covered with luxuriant crops which the people were harvesting. I felt more and more the importance of continued missionary labor in that field and could not but cherish the strong hope that the Satara Mission would not be discontinued but would be carried on with stronger forces than ever before. I returned here on Tuesday of last week after an absence of six days.

Since writing the above I have received the Miss. Herald for January and have read what you say of our Missions in the Mahratta country, in your Annual Survey. I should not say that the people of Satara are peculiarly difficult of access. I preached both for Mr. Munger and Mr. Wood on Sabbath the 12th inst. We had a good number of hearers from outside at both places of worship and especially at Mr. Munger's I had a large number of respectful hearers all come in from outside to whom I was glad of the opportunity of making known the truths of the gospel. If I may judge from what I have seen and what I have been told by the brethren at Satara

the number of outside hearers is much greater at Satara than at Ahmednuggur. So that there is no reason for discouragement in labors at Satara on this ground. They depend almost entirely on such hearers for their congregation and therefore their whole congregation is often much smaller than the congregations at Ahmednuggur. I think that Satara is a fine field for missionary labor.

The Ahmednuggur Mission has just decided to send Mr. Dean to reside a few months at Satara with his family to assist Mr. Wood. and they hope that Mr. Munger will make use of this opportunity to lay aside his labors for a while and take such a change as his health seems to demand. Mr. Dean leaves Ahmednuggur about the 1st of March for Satara with his family.

Mrs. Graves is again agitating the subject of returning to America and I find that some of her English friends think that she had better go as she has no one to take care of her here. She will soon be unable to take care of herself- and it would not be surprising if she should embark in the course of a few months for America if her life is spared so long. But I trust that our Heavenly Father will order all things well for her -

Yours very sincerely

H. Ballantine

Private

P.S. You remark in reference to Satara that "the Lord has not been pleased to give them a single convert as the result of their diligent labors". In Annual Survey of the Missions. Permit me to state one fact. While I was with Mr. Wood at Waee and on our way back to Satara we were accompanied by a man named Hiraba, who has been an inquirer for five years and for a long time has been asking for admission to the church. He has a very good knowledge of gospel truth and assisted us in giving religious instruction at different places. He is a most intelligent man of the Mahar caste and had I been in the place of Mr. Wood I should have received him to the church long ago. But Mr. Wood is afraid that he is influenced by worldly motives. I think that this fear should not be allowed to operate to the extent it has done here. It interferes I think with the increase of the church of Christ, and does great injury to Christ's little ones.

You ask ~~#~~ in some of your letters why we cannot furnish a Christian teacher for Satara from Ahmednuggur. Let me state a fact. A few weeks ago Rama the son of Rugoba, native Catechist at Satara, returned to Satara from Ahmednuggur, where he has been pursuing his studies in the school for Catechists. I urged

Mr. Wood to secure his services as teacher of the school in his compound. We had a conversation with Dama who promised to remain with him and teach school for him if he would give him instruction in English an hour a day. Mr. Wood was unwilling to do this, and so the young man will probably go back to Ahmednuggur and continue his studies in Mahratta, at the same time studying English privately. Now we cannot help this. The passion for learning English is increasing among the younger converts of our mission and it is impossible to prevent it. We shall have to provide for it in some way or lose our best young men. Two or three of the most promising boys from our schools have left us recently and gone to Bombay to study English.

Mahabaleshwar Feb. 21. [illegible]
Rec'd April 9.
[illegible]

Statistics of the churches connected with the Ahmednuggur Mission for A. D. 1859

Names of churches	Members Jan. 1st	Rec'd on profession	Rec'd by letter	Dismissed by letter	Excom'd	Died	No. of mem. Dec. 31st	Bapt'd child. Jan. 1st	Baptized	Came from other chhs.	Went to other chhs.	Rec'd to chh.	Died	No. of child. Dec. 31st
Ahmed. 1st	89	13		6		1	95	76	7		1	2	3	77
Ahmed 2d	25	6		2	1		28	16	5		0			15
Seroor	27		2		3		26	24	3	1			3	25
Khokur	55	2	2		1		58	65	7			2	1	69
Shingvay	20	3		2			21	15	3		2			16
Chandaa	42	15				3	54	13	11				1	23
Lonee	8	6		1			13	5	5		1	2		7
Kolgaum	10	2	3		1		14	7	4	3		1		13
Hedgaum	23	5		1			27	20	2				2	20
Gahoo	11	11	2			2	22	7	3					10
Panchegaum	9	1	1				11	3	4					7
Totals	319	64	10	12	6	6	369	251	54	4	10	7	10	282

Increase 50 — Increase 31

Mahabaleshwar Feb. 23, 1860

Rev. Dr. Anderson

Dear Sir

In writing to you yesterday I forgot to send you the statistics of the churches of the Ahmednuggur Mission, which we have just made out, for 1859.

I hope to send you my Report of the Station at Ahmednuggur by next mail. We expect to leave here next week on our return to Ahmednuggur. We are all very well.

Yours very truly H. Ballantine

~~Ahmednuggur~~ 1860.
Mahabulishwar Feb. 23,

Rec'd Apr. 11.

Ack July 16

Rev. [illegible] Anderson D.D.
Boston. Mass
U. S. A.

Ahmednuggur March 24. 1860

Rev. Dr. Anderson

Dear Sir

You are aware of the necessities of the Satara Mission in consequence of the death of Mrs. Wood in last November. The brethren feeling their need of help sent a letter to the Ahmednuggur Mission requesting that a family might be sent to their aid. This was the more necessary as Mr. Munger was in poor health and it seemed important that he should have a change, and this he could not have as long as Mr. Wood would be left alone. Our Mission therefore thought that we ought to comply with the request of the Satara brethren and send one of our Mission families to Satara until the wishes of the Prudential Committee could be ascertained. And as Mr. Dean could be spared from the Mission more easily for a short time than any one else and as he expressed a willingness to go to Satara with his family for six months, it was concluded that Mr. Dean should go there and help Mr. Wood. It will be seen from this statement that we have not undertaken to provide for the permanent supply of the wants of the Satara field, feeling that it belongs to the Prudential

Committee to make such arrangements as they may think necessary. We only felt that the wants of the Satara field were very urgent, and that we must do something to relieve those brethren at the present moment.

Mr. Dean left us with his family on the 2d inst. and has gone to Satara. He went with some reluctance, feeling that his own field was in an interesting state and that it was very desirable to continue his operations there without interruption. We hope that the Prudential Committee will be able to send some one to Mr. Wood's aid without much delay and allow Mr. Dean to return to his own field as soon as possible.

In behalf of the Mission
Yours very truly
H. Ballantine
Sec'y.

Ahmednuggur March 24, 1860.
Rec'd May 15,
Ackd Aug 16.

Rev. R. Anderson D.D.

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Ahmednuggur March 24th 1860

Rev. Dr. Anderson

Dear Sir

We reached home from Mahabuleshwar on the 13th inst. Mr. Fairbank went out to Wadale in two or three days after, and we are now all engaged in our usual labors. I think that the journey to Mahabuleshwar has given Mrs. Ballantine and myself new strength.

We were glad to hear of the appointment of my nephew Henry W. Ballantine to the Bombay Mission. We hope that he will be prepared to do much good there.

If Mr. Hazen comes out with him as we are inclined to think he will, or if he should come out a few months after him, Mr. Harding will be disposed to leave Bombay for some station in the interior. As he belongs to this Mission, he will naturally come back here to labor in connection with us in some portion of this field. Now it occurs to me that it would be well for you to give this Mission authority to allow Mr. Harding to go to Sholapoor and labor in that city, preparatory to the establishment of a separate Mission there. My reasons are these.

1. Mr. Harding's mind inclines that way. If Mr. Hazen returns to Bombay soon, as

Ahmednuggur March 24, 1860

circumstances seem to indicate, Mr. Harding would prefer to go to Sholapoor. Indeed I write this letter to you at his suggestion and at his request. The drawing of a Missionary's mind in a particular direction is an indication of Providence in reference to the occupying of a particular field.

2. The rail road is now finished to within 20 miles of Sholapore and will soon be completed to that place. This brings ~~makes~~ Sholapoor into close connection with the Southern part of our own field; and no one can feel that the Ahmednuggur Mission is going out of its way to send one of its Missionaries to labor there, even though it be only temporarily and experimentally.

3. The expenses of Mr. Harding need not be more at Sholapoor than at any separate station in this field, and they may be even less, as a bungalow can probably be obtained there ~~for~~ at a small rent. It is probable therefore that Mr. Harding can labor at Sholapoor for a year or two with less expenditure to the Board than at any new station in this field.

4. It will not be pleasant for Mr. Harding to go to Satara, when relieved from his work at Bombay. Mr. Harding has pretty strong feelings on this point, which probably Mr. Munger will explain to you when he comes to America, for he has had the same feelings. I agree with Mr. Harding in thinking that if he goes to Satara

his usefulness will be greatly diminished.

I hope therefore that no objection will be felt by the Prudential Committee to the course which I have proposed, that is, give this Mission authority to allow Mr. Harding to go to Sholapore if this should seem best after careful consideration.

Yours very truly

H. Ballantine

P. S. We have all been made very happy this week by the arrival of the Bhatya, Anandjee, baptized more than a year ago by Mr. Harding at Bombay. Soon after his baptism he was forced into a steamer by his relations, and taken to Surat and from there to Muttra beyond Agra, where he was kept under such surveillance, that he found no means of escape until a few weeks ago. He at length came to a place about 180 miles distant from here, where he has relatives, and remained there a month, and at length finding a good opportunity to escape from them also, he made his way here riding 180 miles in five days. The Christian brethren here at once received him to their houses and their hearts, and he is very happy in their society. We do rejoice that he has thus escaped like a bird out of the snare of the fowler, and hope that henceforth he will not be opposed in his endeavors to serve Christ. The place to which he was taken by his friends, is about 800 miles from Bomb[ay]

From a letter received from Mr. Munger last night I learn that he has engaged his passage on the Sabine for Boston, to sail about the 1st of May. He goes to America with great reluctance, but he evidently needs the change.

Mr. Munger writes me that Hiraba, the man who has been for five years an inquirer at Satara, (as I mentioned in one of my letters from Mahabulesh=war), has been examined for admission to the church and that he will be received tomorrow, with another person the wife of one of Mr. Wood's servants. I rejoice very much to hear this intelligence.

I wrote in one of my letters from Mahabuleshwar about Dama the son of Ragoba the native assistant at Satara. He started from Satara with us for Ahmednuggur, intending to resume his studies in the school for catechists here, but when we met Mr. & Mrs. Dean on the way, Mrs. Dean of her own accord offered to teach him English if he would return to Satara, and he gladly accepted the offer and went back with them. Whether he has undertaken the work of teaching Mr. Wood's school I do not know, but I am very glad that he was induced to go back to Satara, and hope that he may be made useful there. It was not our wish that he should come here at all.

Yours very sincerely
H. Ballantine

Rec'd. May 15.

Ahmednuggur April 21. 1860

Rev. Dr. Anderson

Dear Sir.

Mr. Harding sent you by last mail a copy of the Report of this Mission just printed for circulation in this country. This Report will I think be interesting to many friends here and ~~will~~ call out the contributions of some who have heretofore done nothing for us. The water difficulty and the decision of the Governor in the case have drawn the attention of all the European community in India towards our operations and the results of our labors.

We have just had a visit from Mr. Murdoch the agent of the Christian Vernacular Education Society for India. He spent two days here examining our schools and making enquiries as to our plans. He has just come from Calcutta by way of the Punjaub, and has visited all the Missions in Northern India. He told me that he had urged those Missionaries to adopt the same plans which we are pursuing as to the training of vernacular agents for the work of teaching and preaching. Some of the brethren in Northern India thought favorably of the proposed plan and were disposed to commence such a vernacular institution soon, but in general they preferred to continue their large English schools.

He also remarked that he had urged them to put their native Christians out of their compounds, but found that they made many objections to doing so. He inquired how the plan succeeded with us, of having the native brethren live in different parts of the city. I brought twelve or fifteen native brethren to meet him last night at my house, several of whom live in separate houses in the city, and to his inquiries whether they experienced any difficulties in consequence, they replied that although there were some annoyances and some threatenings at first from the heathen, yet those annoyances had long since disappeared, and they proved the plan of living away from the Missionary, as a means of doing much more good. Mr. Murdoch addressed a few words of encouragement to the Christians just before he left us last night, which were very gratifying to us all. He told me that he was much pleased with our schools, that with respect to the amount of knowledge imparted he was fully satisfied, that there was a failure only in one point viz. the training of the young men to teach others by instructing them in the art of teaching. He asked me to read to him our answer to your letter of May 17th 1839, (which he had somewhere seen) asking our opinions on the subject of a training school or a class for training teachers in connection with our present

school for Catechists. I accordingly read him the Mission letter to you dated Nov. 8th in which we expressed ourselves very strongly on the importance of having some one sent out to take charge of this school, who should be prepared to teach the young men how to teach others. He was very much pleased with the letter and said it was just in accordance with his views, and he was glad to find that we wrote as we did.

One of his objects in visiting the Missions was to ascertain the feelings and views of Missionaries in reference to the plan of establishing a central institution for the training of Teachers directly under the Christian Vernacular Education Society and having all the Missions send their Teachers to this institution to be taught. We objected to it on account of the expense and because it would detach the young men from their own villages and lead them to the adoption of habits which would unfit them for the work of village teachers. He said that this was the universal opinion of all the Missions, that it would be unwise to send their teachers away from themselves to be taught, and that he saw no other way than that the Chr. Ver. Education Society should assist each Mission in carrying on a Training Institution for its own teachers. and furnish school books for all the Missions. He endeavored to find out what school books were most needed in Mahratta besides what we now have

Mr. Murdoch was very much interested in going round to the famous tanks which are regarded by the Hindoos as having been defiled by the touch of the native Christians.

April 23d. // The heathen have recently made a new petition to the Governor regarding the use of the public tanks by the native Christians. They urged that some of the tanks at Ahmednuggur should be appropriated to the use of the native Christians and then they should be prohibited from using the remaining tanks allotted to Hindoos. Mr. Tytler, the Magistrate, in his able Report to Govt. on the subject (a copy of which I append), pointed out the injustice which would be committed were such a plan adopted. He showed that when the native Christians visited the villages where the wells are very few in number, the villagers would refuse them the privilege of taking water from the well in view of the fact that they were not allowed to take water from the public tanks in Ahmednuggur but only from those allotted to them. The Governor says, in his final decision which I have today received, that "the Petitioners are to be informed, that Government will never admit that a tank is polluted by being used by Christian converts. His Lordship in Council sees no reason for any modification of his previous orders, and the intimation now issued must be regarded as final." &c.

We thank God for this result, and feel that we owe much to Mr. Tytler and to Lord Elphinstone for their efforts in our behalf. // Yours very truly, W. Ballantine

Ahmednuggur May 10th 1860

Rev. Dr. Anderson
Dear Sir

I send you a copy of a note which I have sent by today's mail to the Rev. Mr. Mullens of the Baptist Mission Calcutta with whom I have had a very pleasant correspondence for some time and who has just gone to England. (He has been for some years the principal Editor of the Calcutta Christian Observer.) I wrote this letter with the design that it should be handed by Mr. Mullens to the Secretaries of the Baptist Miss'y Society. You will see what I have said on the subject of the large salary which they are giving to Suddoba. I fear that this large salary will be the cause of a great deal of mischief - Suddoba is making efforts to draw off our people and I fear that he will succeed with some. I send a copy of this letter to you that if you think best you may add your representations to secure attention to this subject from the Secretaries of the Baptist Miss. Society.

I mentioned in my last letter to you the arrival of the Bhatya whom Mr. Harding had baptized a year and a half ago but had been forcibly carried off by his friends. He afterwards went to Bombay but on the road was entertained by Suddoba and persuaded that immersion was

the only proper mode of baptism. He will probably receive immersion from Mr. Cassidy at Poona and put himself under Tuttobi's instruction -

Mr. Fairbank has written you in reference to the 25th anniversary of our marriage last Saturday (5th) when we were permitted to enjoy the society of all our children and grand children in this country. May we be truly grateful for all the mercies of our Heavenly Father ~~[illegible]~~ during the pleasant years that have passed of our married life -

Mr. Abbott received five persons to the church at Shingvay last Sabbath, and four persons the previous Sabbath at Rahoori. Mr. Bissell received five persons to the church at Khokur last Sabbath one of them the eldest son of a most excellent Christian brother who died there a few years ago.

The class of assistants preparing to be pastors commenced their studies last week May 1st the Mission having decided to have the class meet at that time rather than April 1st. They have commenced their studies with a great deal of enthusiasm - Of course my hands are full of work, and you must excuse a short and hastily written letter -

Yours very sincerely

W. Ballantine

Copy

Ahmednuggur. May 10th 1860

Rev. J. Mangin[?]

My dear Brother

— — . . . . . — —

After a good deal of thought I have determined to write to you on the following subject feeling that you will appreciate the motives with which I write.

One of our converts named Suddoba[?] having embraced Baptist views left our Mission a few years ago and after sustaining himself for some time by his own exertion he at length obtained assistance from your Society in England and is established ~~[illegible]~~ as a native Catechist at Poona 70 miles from here with a salary of 60 Rupees per month. I write here to bring to your notice and through you to the notice of ~~[illegible]~~ the Secretaries of your Society the injury likely to result from the very large pay which they have agreed to give him. The highest pay which our native pastors receive at this place is 40 Rps. per month, besides 5 Rps. allowance for house rent. These native pastors have a much better education than Suddoba and have originally much better minds, and could command any time a much higher salary if engaged in Govt. service. If you will look at the Report of ~~the~~ our Deputation in 1854-55, page 47, and will notice what is said there of the pay which we agreed ~~[illegible]~~ it would be proper to give to our native agents, you will see what the views of the Mission & of the Deputation then were. Were Suddoba now in this Mission he would be

reckoned as belonging not to the highest class of native agents but rather to the second class (see page 47 of the Report above referred to): I feel that it is proper for me to speak freely of Saddoba, as I was the means of bringing the whole family out of heathen darkness. The father I baptized in 1841 and brought the family at once into my compound and instructed them, and Saddoba himself I received to the church in 1846. He was instructed in our schools and I know well his talents and the amount of his acquirements. Saddoba's eldest brother, not so well educated as he is, is employed as a Catechist at Bombay by our division there on a pay of less than 28 Rs.

But you may ask ~~why~~ how does the amount of Saddoba's pay affect us one way or the other. You will easily perceive that Saddoba being connected by relationship with many of our converts and assistants and letters constantly passing between them, the amount of Saddoba's pay does affect us very much, and it is possible ~~that~~ may result (if continued as it is now) in our being compelled to raise the salary of most of our assistants if we wish to keep them contented. You know, dear brother, that native converts are very far from being perfect, and that there is nothing which produces discontent sooner than the idea that they are not paid as much as others who should have no more than they. There is another important consideration. If we put the pay of our native assistants on a scale corresponding to that on which Saddoba's pay has been placed, when will our native churches be prepared to support their own pastors. It will be a much more difficult matter to bring about this desirable event, and the time when native Christians can maintain the ordinances of the gospel themselves, will be greatly postponed. This consideration leads me to urge this matter upon the notice of your Secretaries. If you will kindly mention these things to Mr. Underhill who had considerable personal intercourse with Dr. Anderson in India in 1853 - and knows his views on this subject I shall be much obliged

The Rev. Mr. Bowen of Bombay pays just as much in regard to Saddoba: large salary that it is calculated to do Saddoba himself injury & to be injurious to the interests of the cause of Christ generally. Your

Rec'd June 27

Ahmednuggur July 4th 1860

Rev. Dr. Anderson

You letter directing that the Missions should be united, was received here May 31st. A Meeting of the Mahratta Mission was at once proposed, and it was held according to agreement, commencing on the 20th of June. Brs. Wood & Dean of Satara could not attend. It is just as far from here to Satara as it ever was, and no more facilities for travelling from there to this place exist now than when you were in this country. I send you a copy of the minutes of the meeting. A letter will be sent you as soon as one can be prepared and approved by all the brethren. It will require nearly a month now to get a Circular all round to the different brethren and back again. The union of the Missions will probably add very much to the amount of writing necessary to be performed. Yet for the sake of the Bombay & Satara Missions it may be on the whole best that we should be all united into one Mission.

I send you also the minutes of the meeting of the Ahmednuggur Branch Mission, containing our estimates of expenses for 1861. You will see how difficult it was for us to reduce our estimates to the sum required by your letter of Feb. 16th.

I am sorry to inform you that one of our native assistants Gyanoba Powar (who was put into the class preparing to become pastors), has just left us,

having embraced Baptist sentiments, and has gone to Poona to join the Baptist Mission there. The fact that his cousin Sudoba had obtained employment there under the Baptist Missionary Society in England with a salary of 00 Rps. per month, probably had more influence on his mind than any arguments against Infant Baptism. Such is the opinion of his Christian brethren who saw ~~[illegible]~~ him here most, and I think it probably the case. At the same time it is right to say that we always had great confidence in Gyanoba's upright and honest character, and regarded him as very steady and consistent in all his conduct. He was always ambitious, that is, he was anxious to be considered and treated as on a par with our Brahman converts, and as he found it was difficult to obtain such a position here where our Brahman converts being well educated, necessarily maintain the highest place as teachers and preachers, he may have thought that by going to Poona and joining his cousin Sudoba, he would attain a higher _status_ than he could ever hope for here. It is possible also that these considerations of higher position and increased pay which he would probably have there, may have had an influence on his mind in leading him to look more favorably on the arguments against Infant Baptism, while in his own mind he may have thought that he was conscientious in his consideration of the subject. We are sorry that he is gone, principally because of his being the son of that good man Yesoba Powar, who died in 1857. We do not think that he will have an influence in drawing off others after him.

We have had a very pleasant meeting. On Sabbath June 24th we had the communion at which all the brethren assembled here were present, and the number of native communicants was about 200. On the same day nine persons were received to the communion of the first church, of whom one was a boy in the school for Catechists and two were girls in Mrs. Ballantine's girls school. One of these girls had been abandoned by her heathen parents and found a home in one of our Christian families, and being admitted to the privileges of the girls' school soon attained a good knowledge of the Scriptures, and has for some time given evidence that she loves the truth. Of the nine persons mentioned above, three men were baptized the day before by the Pastor Hurripunt at their village Shendee, six miles from here. They belonged to the Mahar caste, but are very intelligent active men, and have for some time been desirous of being received to the church. They were baptized in the temple of Marootee before the gate of the village, that being the only place where the congregation could conveniently assemble. The Pateel or head man of the village, who is very friendly to Christianity, was present and was willing that the exercises should be conducted in that place. Other principal men of the village were present also and listened with ~~[illegible]~~ attention to Hurripunt's sermon from the text, "Behold the Lamb of God which taketh away the sin of the world." The Pateel testified to the excellent character of the three men who were baptized, and

said that he never saw a baptism performed before and that he was very much gratified with what he saw and heard. When we remember that in general a Mahar is not allowed ~~to~~ even to enter such a place as the temple of Marootee before the gate, which is usually the place of resort for the higher castes, where they sit and gossip, and where also the business of the town is generally transacted, it is indeed a matter of surprise that the authorities of the village should have allowed these Mahars to be baptized there. It is doubtless to be attributed principally to the fact that the Pateel is very friendly to us and always treats us with great respect and attention. He has always been very kind to our native assistant at Shendee.

You will see from our minutes that we have appointed two girls, teachers of schools in the villages. These girls were taught in Mrs. Ballantine's school, and one of them Miraee, has been for some time the largest and most advanced girl in the school. She is to live in her father's house in Shendee, while teaching there. We trust she will do well. Her departure from here was the signal for general mourning on the part of the girls in this school as they all loved her; and Mrs. Ballantine will also miss her aid very much. We trust the experiment ~~[illegible]~~ of having female teachers will work as well here as in the Madura Mission.

Mr. Harding has informed you of the death at Bombay of our native brother Mr. Shaik Dawood long connected with this Mission. I have requested Mr. H. to send you a copy of the account which I prepared of Dawood's life for the Dnyanodaya, and which has just been published. He was a very consistent and happy Christian and exerted great influence over his acquaintance.

Yours very truly H. Ballantine.

Rec'd. Aug 18.
Ans. [illegible]

Ahmednuggur Sept. 24. 1860

Rev. Dr. Anderson

Dear Sir

When I last wrote you I said that the Mahratta Mission would probably write a letter to the Missionary House in reference to the union of the Missions and the new circumstances in which we were placed. But after the minutes of the meeting had gone home, there did not seem to be any particular call for a letter and so none was sent.

// I am happy to say that we are continuing to have marks of the divine favor both in additions to the church and in contributions to our mission funds. In the three northern fields during the present month 20 persons have been received to the church and ten or twelve others have been examined and approved.

Last week I received a letter from a merchant in Bombay containing a donation of 1000 Rupees to the Mission. He says, "this is a special contribution which please remember does not affect my annual contribution". His annual contribution for the past two years has been 600 Rs. (50 Rs a month for the support of one of our native pastors). We have two other gentlemen subscribing 50 Rs. a month each, one of whom recently left this station for another 300 miles distant but he continues his subscription

I think we are now prepared to have a Jubilee meeting next month and to keep the Jubilee with joy and thanksgiving inasmuch as our Treasury has received such timely offerings. O may we know how to use all these offerings of liberal hearts aright, and to make the best use of our opportunities for spreading abroad the knowledge of the gospel. May your meeting at Boston be one of great joy and spiritual refreshing and of extensive influence on the church and the world.

I am sorry to say that we have now to speak of regular services commenced here by our Baptist native brethren. Gyandba returned from Poona about two months ago having received baptism by immersion from Rev. Mr. Cassidy at that place. He has been living with his friends here on Mission premises during this time. A few days ago Siddoba came up from Poona with his family and they hired a house near the Mission house (right back of Miss Farrar's) and last week they put up a notice to this effect that religious services would be held there on the Sabbath at 9 A.M. and 4 P.M. (the same hours as our religious services), and that a lecture would be given every Saturday. So their operations commenced last Saturday. Siddoba and Gyandba give out that Gyandba is not supported by any Society, apparently hoping that as he is not amenable to any Society but entirely independent, we shall not be able to secure his removal from here

by a reference to those supporting him. It is probable from all that we have learned that Sadoba himself will support Gyanoba out of his own abundant salary of 60 Rupees, as Gyanoba has no other visible means of support. They are endeavoring to excite dissatisfaction with us in the minds of our converts in every way possible. It is very unhappy that such things should occur. I believe only one of our usual congregation went to hear them yesterday; and they had no other auditors. Sadoba I understand, is to return to Poona soon, but he leaves his family here, and will return here from time to time. Will not the Baptist Society in England, which supports him, undertake to control his movements and prevent his interfering with us, on your representation of the circumstances?

Yours very sincerely

H. Ballantine

(Copy of a letter from James Hunter Esq. Bombay, enclosing an order for 1000 Rs. for the Mission.)

Bombay Sept. 20. 1860

My dear Mr. Ballantine

The Lord having prospered my way & having put it into my heart to send you a further contribution for the general purposes of the Nuggur Mission, I have the pleasure to enclose a 3 months' date draft for Rs. 1000 to be used as you deem most advisable, though two causes have in some measure influenced me in sending this special contribution which please remember, does not affect my annual contribution one of these causes was my seeing in Mr. Bowen's Guardian some time back, you were in want of funds for increasing the native agency and itineration; the other that I mean this contribution as a silent protest against what I conceive to be the dishonor and ingratitude our Indian Government have lately attempted to heap upon our God & our religion in one of the clauses of the Education Act, I mean the one respecting Clergymen & Missionaries in particular, who are to be excluded from the inspection or superintendence of schools and colleges. It is a comfort to feel the Lord reigneth, & that such counsels cannot prosper. Truly the natural heart is an enemy to all good when it would not only remove from itself but others, the only thing that can comfort & bless the soul either here or hereafter. I am glad to see your annual meeting is coming round again & hope it will be as comforting & refreshing as last year's. I trust Mrs. B. & your circle are in good health, &c. &c.

Yours in Christian esteem J. Hunter.

Rec'd Nov. 9. Ack'd Nov. 9. [illegible]

Ahmednuggur Oct 25. 1860

Rev. Dr. Anderson

Dear Sir

The business meeting of the Mission still continues and I can write only a few hurried sentences to go by the present mail. I hope to send you by next mail a longer letter, approved by the Mission, giving a fuller account of many things of which I can only speak very briefly now.

Mr. Wood & Mr. Dean are here from Satara and we are getting on very well in our business. We have decided ~~[illegible]~~ some difficult matters with great harmony and unanimity — Mr. Harding was detained at Bombay in consequence of the confinement of Mrs. Harding. She has another little daughter born this week.

We had an interesting Anniversary commencing on the 11th inst (which happened to be the 25th anniversary of my first landing with Mrs. B. at Bombay), and continuing to the 13th. In all, 38 addresses were made, by native brethren and the missionaries present, during those three days. Rev. Dr. Mitchell of the Free Church Mission at Poona was here with us (accompanied by Mrs. Mitchell) and gave us an interesting account of the revivals in Scotland and Ireland, and of the scenes he had witnessed there in connection with them. The native brethren were much interested in his statements

// On the Sabbath (14th), in the afternoon, we had the communion of the Lord's supper at which 400 or more native communicants sat down with us to the table of the Lord. Not All of them could get into the house. At the suggestion of the native Christians, a collection was taken up at the close of the services, as a Jubilee offering, to be appropriated to enlarging the Chapel. The sum of 250 Rps. was collected. "The people offered willingly" — We are determined to enlarge the Chapel at once. An English gentleman resident here gave Rps. 100 up for the same object. // More particulars in regard to the Anniversary exercises will be found in the Bombay Guardian in a letter prepared by Mr. Bissell at the request of the Mission. I shall direct that a copy of the Bombay Guardian containing it be sent you.

We have determined to send Mr. Dean to Satara again for another year, as he is willing to go there and Mr. Abbott prefers to remain in the Rahoori district for the present, as there is unusual religious interest there now. We have also decided to send Haripunt to Satara to labor there for a year in connection with Brs. Wood & Dean.

We have just decided also that Mr. Bissell remove here from Seroor about the 1st of March next, to take charge of the school for catechists and to assist in teaching the class of native assistants preparing to be pastors. This work is

growing so fast on our hands that one man can not possibly attend to it properly. The reasons for this action, (as well as the minutes of the meeting), I hope to send you by next mail, in the Mission letter that is to be written.

I am happy to say that Suddoba & family and Gyanoba left here yesterday on their return to Poona. I hope they will not come back to labor here again. I think they were very much discouraged by the results of their efforts here and especially in view of the strong public opinion, exhibited among all the native converts of our own & other Missions, as to the impropriety of their course in commencing labors here. We always treated them kindly and both of them made addresses at our Anniversary exercises.

You will be glad to learn that the decision of the late Governor of Bombay Lord Elphinstone as to the use of the public tanks in Ahmednuggur by the native Christians, has been fully confirmed by the ~~[illegible]~~ Government at home. This is a great matter for us. The native Christians need not fear now that they will be deprived of their rights by any action of unfriendly Governors or Governors General in this country. Christians throughout India (and not only in this Presidency) know now

what their rights are in respect to the use of public wells and tanks, and will not fear to exercise them - I append a copy of the Govt. order -

THE AHMEDNUGGUR WELL DISPUTE.

FROM Her Majesty's Principal Secretary of State for India.

To His Excellency the Hon'ble the Governor in Council, Bombay.

India Office, London, 9th August 1860.

SIR,—The proceedings noted in the margin* relative to the complaints made by certain inhabitants of Ahmednuggur that Native Christian converts had commenced to draw water from the public tanks, whereby the water was polluted, have been laid before me in Council, and I have to express my approval of your decision refusing to accede to the application of the complainants for the interference of Government in their favour.

2. The complainants have greatly mistaken the meaning of Her Majesty's Proclamation of the 1st November 1858, on which they so confidently rely, but which contains nothing to justify the attempt made by them to molest the Native Christians in their use of the public tanks.—I have, &c.,

C. WOOD.

* Letter dated 5th April 1860 with enclosures.
Enclosure to subject No. 10 of the abstract of Judicial proceedings for the month of Feb. 1860.

what their rights are [illegible] of public wills and tan[illegible] fear to exercise them - [illegible] of the Govt. order -

Pall Mall.
A Navy Officer's Belt, nearly new.
A Patent Spirit Level, by Elliott Brothers, in Mal
gany Case.
A Royal Atlas of Modern Geography, in 5 parts,
Alexander Keith Johnston.
A Set of six best Plated Hot Water Plates.
A Case of Fishing Tackles.
A handsome English Built brougham, with a Pai
handsome Gray Arab Horses and Harness complet
the property of a gentleman proceeded to England.
A FRESH SUPPLY OF BUGGY OR DOG CART A
CARRIAGE HARNESS.
RUSTOMJEE PESTONJEE has just received,
sale on Commission, a fresh batch of a few sets of n
new, and very highly finished Silver Mounted Bu
or Dog Cart and Carriage Harness.
Order from Outstations will be executed with pro
attention.
REVOLVERS.
Deane and Son, late Deane, Adams, and De
Patent new improved Revolvers. A very few rem

You will see from what I have stated above, that this has been a very happy Jubilee meeting with us, the more so as we learned from Mr. Gordon by the last mail that the debt of the Board was all paid. To God be praise for his mercy to his church. We hope to hear that the favor of God rested upon you during the meeting in Boston, and that the hearts of the people of God were greatly rejoiced and encouraged in this work

Yours very truly

H. Ballantine

Rec'd Dec. 7.

Ackd. [illegible] 11

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Ahmednuggur Nov. 7. 1860

Rev. Dr. Anderson
Dear Sir

I send the minutes of the Mission meeting recently held here. It commenced on the 9th of October and continued its sessions until the 31st. The first business of the meeting was to agree upon the Constitution of the Mission. After several sessions we arranged this matter with great harmony, and the result we send enclosed. You will see that each Branch retains the power of managing its own concerns independently of the other Branches, with only two or three limitations, so that in this respect we are nearly on the same footing that we were before the union of the Missions. We have decided that each Branch shall have its separate Treasurer, and that the accounts of each Branch shall be kept separate, as heretofore. The only union in regard to the Treasury is that all the Branches are to draw upon the Mission Treasurer for the funds needed by the Branch, and the Financial Committee chosen by the Mission must audit the accounts of the members and also of the Branch Treasurers before they are sent home. The estimates of each Branch are also to be approved by the whole Mission before being sent to the Mission House. In respect to the location of members of the Mission and the transfer or temporary employment of native assistants in other Branches, the Mission have power to decide as they shall think best, and in the

present meeting this power was exercised, as you will see from the different resolutions passed. The result of such action will we think be very important to the best prosecution of the work in the whole field.

We have decided that Hurripunt be employed at Satara for a year to assist the brethren there in their work, his salary being raised to Rps. 50 while absent from Ahmednuggur. With this increase of pay, we think he will go cheerfully, and we have no doubt he will be of great use to the brethren there. We have also determined to send Luxumon Taler one of the class of native assistants preparing to be pastors, to labor with Mr. Harding at Sholapoor until the 1st of April next, when he will again return here to his studies. Mr. Harding thinks he can go to Sholapoor about the first of December, and spend two or three months there without much difficulty. He is anxious to commence labor there "in advance of all others", so that when Mr. Hazen arrives he may be prepared at once to engage efficiently in his labors in that field.

Nearly two days were spent during this meeting in examining the schools of the Mission and the class of students in Theology. It will be remembered that eight persons were selected by the Mission at the meeting in last October to form this class. Soon after the class met on the 1st of May this year to commence their studies, one of the number, Gyanba, embraced Baptist sentiments and joined his cousin Sudoba, through whose influence he had been induced to leave us. But although

the number was thus reduced by one, two others, Soodamje and Sawalyaram, the teachers of the school for Catechists and of the Christian girls' school, requested to be allowed to pursue the same studies with the class, carrying on their duties in their respective schools in the forenoon and attending to the lectures given to the class in the afternoon. Their request was granted and they are now two of the best scholars in the ~~~~ class. The whole class, including Thakoo Dajee, who teaches it in some branches of study, and who is far in advance of the rest in general intelligence and mental discipline, now numbers ten in all. The class was examined in Arithmetic and the most of them also in Algebra; in the History of Maharashtra and of India, in the books of Genesis and Acts, on which portions of Scripture lectures had been given them and also on the subjects in Doctrinal Theology to which they had attended and on which they had written essays. This examination was very interesting, showing, as it did, that the young men had made good use of the time during which they have been studying. They have all been very industrious and have manifested great interest in their studies, and have given us no trouble or anxiety in consequence of any irregularities while here. They have engaged regularly in preaching in the adjacent villages on alternate Sabbaths, as originally proposed, and now go out to spend five months in the districts. The assembling of this class has operated as a motive upon our teachers and assistants especially those that

that are young, leading them to be more faithful in their duties and more attentive to study; that they too may be prepared to come into a class of the same kind at some future time, & then be fitted for the pastoral work.

We are having a large number of young men, (many of them professed Christians, and the rest children of converts), coming forward and desiring to be admitted to the school for Catechists. We have decided to receive seven persons from this number into the school on the 1st of January next, and we have a list of ten more, most of whom we have examined, whom we shall receive into the school as fast as a place is open for them or as funds can be obtained for their support. Six young men go out from the school now, to be employed as teachers and assistants.

You will see from what has been said that the work of instructing the young men who are preparing to be Catechists and teachers, and then instructing the class of assistants preparing to be pastors, is growing upon our hands. Indeed it is already so great as to make it very difficult for one man to attend to all the duties properly, besides the other duties connected with the Central station. The Mission therefore decided that Mr. Bissell remove from Seroor to this place about the first of March next, in order that he may take charge of the school for Catechists and assist Mr. Ballantine in the instruction of the class of assistants preparing to be pastors. We hope that you will approve of this course.

Two members of the Mission differed from the rest in thinking that it is not best now to make this a permanent arrangement. They however agreed with the majority in thinking that Mr. Bissell had better remove here from Seroor next March, as Mr. Bal=lantine will probably leave India for America at the close of next year in accordance with the permis=sion received from the Prudential Committee, and it is important that Mr. Bissell should commence his duties in connection with the school of Catechists and the class of native assistants some time before Mr. Ballantine leaves. The majority of the Mission are of opinion that the time has come for the perma=nent location of two Missionaries at Ahmednuggur and are of opinion also that in the event of Mr. Ballantine's returning to America at the close of next year, no one Missionary would feel that he was able to carry on all the duties of the station alone, with all the assistance that could be rendered by the native pastors and other helpers.

We have decided that Mr. Dean return to Satara to remain there for the present. This seems to be the most satisfactory to all the parties concerned. You have spoken of Mr. Abbott's going to Satara, but there is considerable religious interest in the Rahoorie district, and therefore the Mission unani=mously agreed to send Mr. Dean to assist Mr. Wood, especially as Mr. Dean's health requires that he have the opportunity of going to the Hills again next hot season

You will see from one of the Resolutions passed, that we feel the need of additional help very much. Unless Mr. Hazen returns to India next year, we cannot see any prospect of our being able to occupy Sholapoor, and must give it up to other Societies. Missionaries of different Missions have recently gone there to examine the place, and they may even now determine to occupy it before us. Rev. Mr. White, who a few months ago left the Free Church Mission on account of embracing Baptist sentiments, is now laboring independently at Poona, but it is understood that he would have gone to Sholapoor, if we had not informed him of our intention of occupying it as a station of our Mission. If Mr. Hazen does not come out to relieve Mr. Harding at Bombay we shall have no one to send to Sholapoor. No one of the new Missionaries can go there alone, and no old Missionary can be spared from his present field. Even if Mr. Hazen should return and allow Mr. Harding to go to Sholapoor, we have not Missionaries enough to man our present field. We need two men at once, one for Seroor and one for the Kolgaum district. Mr. Bissell when he removes to Ahmednuggur, will have the superintendence of both these districts. He can superintend the Kolgaum district about as well from here as from Seroor, and the Seroor church has its own pastor, Mr. Sidoba Bapooji. But in order to carry on the work efficiently in both those districts and especially in the villages connected with them,

each district needs a resident Missionary. So also the extreme western part of Mr. Barker's district needs another Missionary very much. We have the promise from our good Collector, Mr. Tytler, (now just returned to India after an absence of six months), that he will put up a good bungalow in that part of our Mission field in an eligible spot, and we are very anxious to have a man to occupy it and to carry on the work in that extreme northwest portion of our Mission field, where an increasing interest prevails. So that in addition to Mr. Hazen and the two men already designated to this Mission we need three men to supply our present field. And this does not provide for the contingency of any one of our number going to America.

You will observe in the new Constitution which we have prepared, some changes in the matter of allowances. The cost of living is now much greater than it has been, and prices are continually rising all over India. We have however continued the salaries of Missionaries the same as hitherto. But we have raised the allowance for conveyance from 20 to 25 Rupees per month, and we hope that you will make no objection to this change. Most of us spend more than this sum, and we have no doubt that the usefulness of some of our Missionaries has been diminished by keeping the allowance as low as 20 Rps. The addition of 5 Rps. to this allowance, will enable some of us to do important labor, which we could not otherwise hope to do, and we think it should not be withheld.

We have also allowed to each Missionary to charge the Mission Treasury with the amount he is required to pay for Govt. taxes. This principle has long been acted upon at Bombay, where the wheel-tax of each Missionary has been paid by the Mission. From the 1st of November of this year new taxes are assessed upon all classes by the Govt. The income tax is the most important, and it will amount we believe to 80 Rps. annually in the case of our large Mission families. We are unable to pay this tax ourselves, nor in deciding the amount of our salary was it once taken into account that a portion of the salary should be devoted to the payment of such a tax as this. The Mission have therefore decided that such taxes assessed on the members of the Mission be paid from the Mission treasury, and that on the same principle the taxes assessed upon our native assistants be also paid by the Mission. This will increase the expenses of the Mission for the next year by 600 or 800 Rps., for which no allowance is made in the estimates. We hope you will approve of this additional expenditure for the reasons mentioned.

We are in hopes that when the subject is brought up in Parliament the influence of good men there will be sufficient to secure an enactment to this effect that all who receive their ~~[illegible]~~ support from Missionary and other benevolent Societies, shall be exempted from payment of Income Tax. At present there is no exemption, except for the property owned by Missions. – In behalf of the Mission, H. Ballantine

Rec'd. Dec. 27.

प्रीति परस्परें
आह्माला जोडिती,
देवाचीं प्रिय लेंकरें
प्रेमळ सोबती.

हें सर्व गाइलें. तेव्हां, आतां या सर्व प्रिय भावांचा वियोग होणार, हें मनांत येऊन हृदय गहिंवराने दाटलें. हें गीत बहुत वेळां गाइलें असेल, पण अशा प्रसंगीं त्यांवरून जे उद्गार होतात ते एरवीं होत नाहींत.

संध्याकाळीं चाहाकरितां कांहीं मंडळी जमली होती तीत (३८) दाजिबा नीलकंठ यानी भाषण करून नगराचें मिशन स्थापल्यापूर्वीं अमेरिकन मिशनाचें काम मुंबईंत कसें चालत होतें, व हिंदु वगैरे लोकांस ख्रिस्ती होण्यास किती अडचणी व संकटें होतीं, व मग नगरचें मिशन स्थापल्यावर प्रारंभीं कसें चालत होतें, हें दाखविलें.

विश्रामवार ता० १४ वी— दुपारून प्रभुभोजन झालें. त्या वेळेस ४०० पेक्षां अधिक लोक देवळांत बसले होते, आणि त्याशिवाय बाहेर बायका व पुरुष मिळून पाऊणशें किंवा शंभर माणसें बसलीं होतीं. अशी जागेची तुटार पूर्वीं कधीं आली नव्हती. त्यांत प्रभुभोजन घेणारे ४०० किंवा ४५० ख्रिस्ती लोक होते. तो प्रसंग खचीतच फार गंभीर होता. हें देऊळ आतां मोठ्या समाजास पुरत नाहीं, ह्मणून सर्व अटोपल्यावर देऊळ वाढविण्यासाठीं द्रव्य जमा केलें. सुमारें अडीचशें रुपये जमा झाले. याचप्रमाणें ईश्वर सर्व ठिकाणीं आपली मंडळी वाढवून भजनालयें विस्तीर्ण करो.

नंतर मंगळवारापासून लोक आपापल्या ठिकाणीं जाऊं लागले. तेव्हां भावांच्या वियोगामुळें एथील लोकांस बहुत दुःख वाटलें, व त्यांचीं घरें त्यांस उदास दिसूं लागलीं. आह्मास प्रभूनें किती अपूर्व प्रीतीनें जोडिलें आहे! तरी या जगीं आह्मास त्याच्या सेवेसाठीं असे वियोग अनुभविले पाहिजेत. आमची धाव संपल्यावर तो आह्मास आपल्या जवळ घेईल, मग आमचा वियोग कधीं होणार नाहीं. ह्मणून आह्मीं सर्वांनी एथील विरहाचें दुःख न मानितां त्या सौख्यलोकीं अखंड प्रीतीचा उपभोग अनंतकाळपर्यंत घेण्यासाठीं सिद्ध व्हावें.

या सभेवर व तींत जें कांहीं झालें त्यावर प्रभूचा आशीर्वाद यावा, व तें सर्व सफळ होऊन तेणेंकडून त्याचें गौरव व्हावें असी माझी अनन्य भावें प्रार्थना आहे.

मु. अमदनगर ता. २० वी आक्टोबर स. १८६०
आपला मित्र एक नगरकर ख्रिस्ती.

(Translation of the above)

Annual Meeting of the American Mission.

TO THE EDITOR OF THE DNYANODAYA.

SIR,—I send you an account of the meeting of the American Mission in this Presidency, which was held here this month, and hope you will print it in the *Dnyanodaya*.

This Mission is under the care of the American Board. This year is the 50th since the establishment of the Board in America, and because of its being the year of Jubilee the meeting this year has been a more important and more joyful occasion than the meeting of last year. All the Missionaries connected with the American Mission attended this meeting, except Mr. and Mrs. Harding of Bombay, and Mrs. Graves of Mahableshwur. The Rev. Dr. Mitchell of Poona and Mrs. Mitchell were also present at the meeting. Native Christians came from numerous villages in the vicinity of Ahmednuggur. Besides these, Rev. R. V. Modak and family, and Mr. Behramjee Kursasjee were here from Bombay, and Rev. Narayen Sheshadri with his family and Mr. Baba Pudmanjee from Poona. Some of these had been invited by the native brethren at this place, but others came from the general invitation given in the *Dnyanodaya* of Sept. 15th. So many came from abroad that the houses of the native brethren here were not sufficient to accommodate them, and several tents were pitched, and

a long awning erected for their use while they remained here. But no one seemed to be troubled or annoyed on account of the numerous guests; on the contrary, some had made large preparations for receiving strangers, and were very much disappointed that they had not the opportunity of entertaining as many as they hoped to do.

Before the meeting commenced there were several prayer meetings, as in last year, and very earnest prayers were offered, and exhortations addressed to those present. And at night also, companies of ten or twelve brethren would meet at different houses and have prayer together, and they experienced the truth of the Saviour's promise that where two or three are gathered together in his name there he is in the midst of them. The business meetings of the Mission commenced on the 9th of October, but the public Anniversary exercises commenced on the 11th and continued till the 13th. The exercises continued three hours in the morning and three hours in the afternoon. In the morning session numerous prayers were intremixed with the addresses, and several hymns were sung. In the afternoon session the order was different. After singing and prayer and the reading of the Scriptures, addresses were made; three or four addresses by native brethren, followed by an address from one of the Missionaries, and so on. The meeting on the forenoon of Saturday (13th) was like the meetings of the afternoons of the two preceding days, and on that day no meeting was held in the afternoon. The meetings were held in the large chapel of the American Mission, which was very much crowded. The people who attended, suffered very much from sitting so long in such a dense crowd, and frequently returned from the meetings very much fatigued.

I will now mention the particular subjects treated of in the addresses, so that your readers can understand what occurred at this meeting and what subjects were presented. Rev. Mr. Ballantine was the Chairman of the meeting during the three days of the exercises. On Thursday the 11th, in opening the morning session, the Rev. R. V. Modak read the 49th Chapter of Isaiah, and made remarks on the prophecies regarding the increase of the Church. After this, (1) Sidoba Hiwale made a short exhortation on the parable of the ten virgins Mat. 25. 1-13. (2) Purushuram Manajee showed from Mat. 15, 13, that the Mahommedan religion was of human origin, because it taught cruelty to men, and thus its followers became ferocious in their character, and that God would therefore certainly destroy it from the earth. (3) Dhondooba Shriasgaumkar showed from 1 Cor. 1. 17, that the preachers of the gospel should preach Christ and him crucified. If instead of preaching Christ they tell other things the hearers remain ignorant, and entertain wrong ideas about the Christian religion. (4) Bhagoba Powar Kinhikar gave some account of himself, saying that while he was a Hindoo he was a very wicked man, being accustomed to sing songs for the amusement of the people, but by the grace of God he had been changed and brought into the church; and now he loved holiness, and found peace and joy in consequence, that even kings in all their glory were not so happy as he, and that he had perfect confidence that God who had had such mercy on him in this world was faithful, and would certainly give him eternal happiness and a crown of glory in the world to come. (5) Chimajee of Kolgaum showed from Luke 24, 36, that when the disciples of Christ were speaking of the things of Christ, the Lord Jesus himself came near and said to them, Peace be unto you. So if we also speak of the things of Christ, he will come and remain with us, and will say to us, Peace be unto you. But if we spend our time talking of other things he will leave us. (6) Luxumon Salve urged the importance of loving God with all the heart from Mat. 22, 37, 38. (7) Rev. Mr. Barker said that if we endeavored to follow the truth, and to do anything for the truth it would succeed; but if we endeavored to do anything against the truth, God would not prosper our endeavors, but, on the contrary, would punish us. The efforts of all who in former times opposed the truth, proved fruitless, and they themselves were punished, while in the end the glory of God was promoted. Christ came to save the world; Satan used his utmost efforts to prevent the accomplishment of this his great work, but without effect. The work of Christ was completed. Three years ago the mutineers of Northern India endeavored to destroy Christianity out of the land, but God put an end to the rebellion, and brought good results out of it. We should enquire whether we have been doing what we can for the truth during the last year, and determine that for the future we will follow the truth. After his address Mr. Barker closed the meeting with prayer and the benediction.

In the afternoon the meeting commenced at 3 o'clock, and after singing, the 51st Chapter of Isaiah was read and prayer offered by Mr. Ballantine. (8) Soodamjee Pavar referred to the various blessings which God has bestowed upon his church, and especially upon the Ahmednuggur Mission during the past year, and the various circumstances favorable to the spread of the gospel which he has caused to transpire; and he showed from these the importance of our rendering thanksgiving to God. (9) Namajee Bhagoba Powar made an address on the work of preaching the gospel in the streets of Bombay and from village to village, and he showed how the people listen and reflect on the things they hear and what fruits have resulted and may be expected to result from this work. (10) Shahoo Dajee spoke of this being the Jubilee year of the American Board and showed how the work of the Board had increased from 1810 to 1860, and explained what the native Christians should learn from these things and what their duties were in reference to the Missionary work. (11) Rev

Mr. Ballantine gave a brief account of the American Mission at Ahmednuggur from its commencement in 1831 to the present time. (12) Rev. Sidoba Bapoojee Misal, the Pastor of the Church at Seroor, spoke of the signs of a revival of religion in this country now appearing. (13) Cossimbhaee showed from Rom. 13, 12, what hope there was of the spread of the gospel in view of the present state of the world. (14) Ramjee Gungajee Bhor showed from the present state of Christianity the prospects which we have reason to cherish that Christianity will prevail more and more. (15) Rev. Mr. Wood of Satara presented some thoughts as to the probable condition of the world at the next Jubilee of the Board. Afterwards Rev. Narayan Sheshadree closed the meeting with prayer and the benediction.

On Friday morning, Rev. Mr. Dean opened the meeting with prayer, and read portions of the 1st and 2d Chapters of the Acts of the Apostles, and showed that we needed the baptism of the Holy Spirit just as the spirit descended on the apostles according to the promise of Christ. (16) Sayajee Mookinda showed from Ex. 3, 2 ("the bush burned with fire, but the bush was not consumed,") that though the enemies of the Church persecute and endeavor to destroy it, still it will remain for ever. (17) Gyanoba Yesoba Powar showed that as Enoch walked with God so should we also. (18) Mahiputrow showed from John 14, 27, that the peace which this world affords is only deceitful, but the peace which Christ gives is true and abiding. (19) Sadoba of Nandgaum spoke of the importance of Christians not being ashamed of any employment that is not sinful. (20) Dhondoba Wakchoure made some remarks on Mat. 5, 18. (21) Krishnarow showed from Jer. 10, 11, that the Hindoo religion would be soon destroyed, and mentioned various signs of its speedy destruction.

In the afternoon Rev. Mr. Bissell commenced the meeting by reading the 5th Chapter of Revelation, exhortation and prayer. (22) Rev. Narayan Sheshadri gave an account of the establishment of the different Missions in Bombay, of their gradual increase and of their present state. (23) Luxumon Rawajee showed how new converts to Christianity should be treated by more advanced Christians. (24) Rawajee Powar of Satara showed how we should deny ourselves to obey the commands of God, and that we should be ready to go and labor wherever God shall command us. (25) Rev. Mr. Abbott showed how missionaries should treat the native Christians, and what duties they owed to them. (26) Mr. Baba Padmonjee showed that Christians should give at least one tenth of their income to the work of the Lord, and that one-half of this, namely one twentieth, should be given to the support of their pastors. (27) Rev. Vishnoo Bhaskar Karmarkar showed from Rom. 9, 3, what native Christians ought to do for their heathen relatives.

In the evening from 8 o'clock to 9½ (28) the Rev. Dr. Mitchell gave an account of what he had himself seen in connection with the revivals of Scotland and Ireland. He explained what is meant by a revival, and how these are usually accompanied by numerous prayer meetings, and how in those meetings and in other places of receiving instruction the people are convinced of sin of righteusness and of judgment to come, and especially when listening to the history of Christ's love to men they are brought to see their own miserable condition, and very often faint and fall prostrate on the ground in consequence of their emotions, and then after a time they experience the grace of Jesus Christ and obtain peace in their minds, and praise God for his mercies. He showed how the work had progressed hitherto, and how many had been converted, and what prospects there are at present that the work will still continue to go on. He also showed what native Christians should do in order to obtain a revival here that all those who trust in false systems of religion may seek the kingdom of God and obtain salvation. All were very much interested in this address, and felt more than ever before the importance of being most earnest in prayer. If Dr. Mitchell had gone on till midnight, or even if he had kept us all night giving such interesting accounts, we should not have been at all weary;—such was the feeling of many hearers.

On Saturday morning, Rev. Mr. Wood opened the meeting by reading the 11th Chapter of Revelation and prayer. (29) Rev. R. V. Modak made an address showing the prospects of the future increase of the church in view of the fact that different classes of the community are embracing Christianity. (30) Rev. Marootee Raghoonath Sangle spoke of the proper training of children by their parents. (31) Mr. Behramjee Kursasjee showed what native Christians not connected with any Mission, should do for the spread of the gospel. (32) Sudoba Bhagoba Powar showed what Christians ought to be willing to suffer for Christ's sake. (33) A Christian brother who resides in this district, gave an account of what he had been doing to promote the work of the Lord in the district where he resides, and then showed what fields are open for labors of Christian evangelists. (34) Rev. Mr. Bissell showed from Mark 13, 34, 35, how we should watch and pray, looking for a religious revival like that in America and Great Britain. (35) Sawalyaram Nawajee referred to the wise regulations passed by the Government during the past year. (36) Rev. Hari Ramchunder, the Pastor of the first church in Ahmednuggur, showed the importance of unity in the churches of different names, although holding different opinions on minor matters. (37) In conclusion, the Chairman, Rev. Mr. Ballantine, rose and said, "We bless God that so many brethren have been allowed to assemble here on this occasion, and that we have been permitted to hear addresses and exhortations from so many of them, and we are especially thankful for the

address of Dr. Mitchell last night in reference to the revivals in Scotland and Ireland. We thank the brethren of other missions who have favored us with their presence, and we hope that we shall see them here again in our future annual gatherings. As on the mount of transfiguration where Moses and Elias talked with Jesus, Peter said to his Master, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles ; so we also feel that it is good for us to remain here assembled together, and the thought of parting is painful. But we must go down from this mount of privileges, and engage each of us in our appropriate work. Let us remember what we have seen and heard at this meeting, and endeavor to carry out the new resolutions we have formed here. Especially let us remember to pray for all men and particularly for the people of this country. And let us prepare to meet together in the general assembly and church of the first born in heaven."

After this address the 203rd hymn was sung ; "Blest be the tie that binds" ; and in singing it, our hearts were affected much with the thought that all these Christian brethren were now to be separated. We had often sung that hymn before, but never in such circumstances as the present, and very peculiar feelings were excited by it.

In the evening a large company assembled to tea, embracing the Missionaries and their families and the native pastors and many native assistants with the wives of some of them and after tea (38) Dajiba Nilkanth made an address, showing how the American Mission had carried on its work in Bombay and the success attending its efforts before the establishment of the American Mission in Ahmednuggur. He showed what difficulties and obstacles stood in the way of natives becoming Christians at that time ; and he also related how the Mission work went on here at Ahmednuggur after the Mission was established. He gave some very interesting details of the early history of this Mission. After singing a few hymns one of which we give below, and after prayer by Mr. Baba Pudmonjee, the meeting was closed at 10 o'clock at night.

On Sabbath, Oct. 14th, the sacrament of the Lord's supper was administered. On this occasion more than 400 persons were seated in the Chapel, and besides these 75 or 100 were seated outside. We never experienced before so much difficulty on account of want of room. There were perhaps 400 native communicants. It was a very solemn occasion. The Chapel is certainly too small for such an assembly, and after the conclusion of the services a collection was taken up for the purpose of enlarging ~~the chapel~~, the proposal having originated from the native Christians themselves. About 250 Rupees were collected, which sum was increased to 350 Rupees by the donation of an English gentleman resident at this station. May God thus increase his church in all places, and cause that the buildings erected for his worship may be greatly enlarged.

On Tuesday the people began to return to their homes, and the brethren here felt very sad to have these dear friends leave them, and their houses seemed desolate and empty. With what wonderful love God has united us together! Still we must be separated in this world, that we may be better able to serve him. And after our work is done he will take us near to himself, and then we shall never part again. Let us therefore all bear patiently the pain of separation, and prepare for the enjoyment of eternal love in the world of happiness above.

I pray God with all my heart that he would cause his blessing to follow this meeting, and all that was said and done during its continuance, and that he would glorify himself by making it result in great good.—Your friend,

A Christian of Ahmednuggur.

Ahmednuggur, Oct. 20, 1860.

I'm a Pilgrim.

Heb. 11, 13.

I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night ;
Do not detain me, for I am going
To where the fountains are ever flowing.

There the glory is ever shining,
O my longing heart, my longing heart is there;
Here in this country so dark and drear
I long have wandered forlorn and weary.

There's the city to which I journey,
My Redeemer, my Redeemer is its light,
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying.

I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night.

मी विदेशी.

इब्री ११. १३.

मी विदेशी व मी प्रवासी,
एथें राहें, एथें राहें एक रात्र;
त्वरेनें जातों वेगें आकाशीं,
तेथें अखंड प्रभु प्रकाशी.

१. तेथें किती श्रेष्ट विश्रांति !
माझें चित्त, माझें चित्त त्यावरी ;
भवसमुद्रीं अखंड भ्रांति,
हिंडतां जगीं न होई शांति.

२. मी आकाशीं जातों उल्हासी,
माझा प्रभु, माझा प्रभु तें मिळेल ;
दुःख न लागे, शत्रु न त्रासी,
अश्रु न गळे, मृत्यु न ग्रासी.
मी विदेशी व मी प्रवासी,
एथें राहें, एथें राहें एक रात.

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Ahmednuggur Nov. 8. 1860

Rev. Dr. Anderson

Dear Sir

I enclose the account of the Anniversary exercises held here last month, which was published in the Dnyanodaya. You will observe that the English is a translation of the Mahratta. Had it been written originally in English it would have been somewhat different.

On last Sabbath the widow of Shaik Dawod was baptized by Vishnoopunt. Our dear brother Dawod who died on the 7th of June last, at Bombay, longed very much to see his wife a member of the church, but his prayers on her behalf were not answered until after his death. This young woman being formerly a Mussulman, never would appear in public nor allow her face to be seen by a stranger; and it was interesting to see her last Sabbath stand up before the whole congregation, and openly declare the Lord to be her God and promise to trust in Jesus Christ alone, and then receive the seal of the covenant. Vishnoopunt, who was ordained in June last, administered the rite of baptism for the first time on this occasion. We hope that the two sons of Dawod, who are attending school here, will follow in the steps of their father and mother, and consecrate themselves to the service of that

Saviour, who has taken this dear father to his own bosom.

I am sorry to say that Gyanoba has returned here from Poona, and appears disposed to do what he can secretly to draw away our converts and inquirers after him.

Ahmednuggur is to be no longer the Head Quarters of the Bombay Artillery. The Head Quarters and Depot are to be removed to Poona this month. This will still be a large military station. What effect the change will have on the importance of this place remains to be seen.

Yours very sincerely

H. Ballantine

Rec'd Dec. 27.

Ahmednuggur Jan 10. 1861

Rev. Dr. Anderson

Your letter of Nov. 9th was received on the 28th of last month together with the Appropriations for 1861. We were all glad to see that you were able to allow us so much for the expenditure of this year. We feared that we should have to retrench our expenses a great deal. We think that we shall be able now to get on without difficulty.

I fear from your letter to me, that you have got the impression, that we as a Mission were opposed to the union of the Missions into one, and that in making our arrangements for union according to the direction of the Prudential Committee, we adopted a plan for a mere nominal union, merely to satisfy the demand of the Prudential Committee. I assure you that nothing was farther from our thoughts. We desired to carry out the plan of the Prudential Committee fully. and we thought that we were doing so, in forming the constitution for the Mission adopted at the meeting in October last. We intended to have a perfect union, one Mission, with one policy, one government, one spirit and one object. Perhaps when you get the constitution adopted in October and see the resolutions passed by the Mission at that time, you will feel that we were faithfully endeavoring to carry out the designs of the Committee. Although it was not

our Plan, we had no thought of opposing it, but honestly set ourselves to work to ascertain the best mode of carrying it into operation.

At the close of your letter of April 2. 1860, informing us that the Missions were to be united, you say, "There will be no objection to your making out your estimates as heretofore for the districts separately, of Bombay, Ahmednuggur and Satara; having for each however the approval of the Mission." Here you will perceive that you speak of the different districts, (or as we call them, Branches) of the united Mission. We apply the term district to the different portions of our field superintended by one Missionary, as you will see from the minutes of our last meeting. We understood from this sentence of your letter that in many respects the Branches must be independent of each other, - and common sense taught us the same. With this as a starting point, we took up the different matters in which the Branches should be independent of each other. Of course in making out our estimates we must have a meeting of the Branch, as many things would have to be talked over and decided before we could make out the estimates. This meeting must be in June, for this is as late as we can have it in order to prepare the estimates, send them to the other brethren for approval, and send them home to the Prudential Committee in season for them to act upon. If we have a meeting in June, which is the beginning of the rainy season, the brethren of the other Branches

cannot conveniently attend it. The most convenient time for the annual meeting of the Mission is in October, about the time of the meeting of the Board in America, just at the close of our rainy season. In fact that is the time for commencing the operations of the working year. — Of course then we must have a meeting of the Branch for making out estimates; and we must have a Secretary and keep records of the doings of the Branch. We must have a Treasurer also. It is not possible for the Mission Treasurer in Bombay to supply the members living in the villages about here with funds. The only practicable way of doing this business, so far as we can see, is to have the funds belonging to this Branch deposited in a Bank in Bombay, the Treasurer of the Branch in Ahmednuggur draw on the Bank, and then distribute to each Missionary in the villages as he may need. We cannot do as we could under the old Mahratta Mission, for then there were no Missionaries residing in the villages, all were here in Nuggur and were able to draw directly upon the Treasurer in Bombay and thus obtain their funds without difficulty, without the intervention of a third person. Now when the Brethren are residing in the villages, there must be some one in Ahmednuggur to obtain their funds for them. Of course if the Treasurer of this Branch supplies the Brethren of the Branch with funds, he must make out their account with the Treasurer, and it will be found most convenient also,

we have no doubt, that he should make out the yearly account of the expenditures of the Branch, just as he has done while the Missions have been separate. If it were required of the Treasurer of the Mission at Bombay to take all the accounts of the different members and fuse them into one account, he would have a difficult task to accomplish, and one which brethren would be very sorry to have to undertake. Mr. Hazen might do it pretty easily, but other brethren would rather be excused the necessity of such labor — While then we have a separate Treasurer for each Branch, we have a Mission Treasurer with whom alone Mr. Gordon will correspond, and who will send his general account yearly to Mr. Gordon, showing the proceeds of the Bills ~~[illegible]~~ which he has received, and the sums he has paid over to the different Branches. That account will be a very simple one. I have made over to Mr. Harding the two Bills I had on hand at the end of the year and will make over to him the Bills I may receive hereafter, — and he is to pay over to the credit of the Ahmednuggur Mission in the Bank the sum of 2000 Rupees a month. You will see from this that we were led to make the Branches independent of ~~[illegible]~~ each other in many matters from the exigencies of the case and the greater facilities for carrying on our operations, as well as from the sentence in your letter requiring us to make out separate estimates for the different

Branches. In our next meeting of this Branch in June we shall have many important questions to be settled, questions that need not be referred to the whole Mission, but which we may properly settle ourselves, but which we think should not be settled by individual members. If you say that we must have no Branch organizations and no Branch meetings, then I see no alternative but that every member must be entirely independent of his Brethren in the Branch, (and this would produce great confusion and want of harmony of action), or else we must have a constant succession of Circulars referring matters to the whole Mission for decision.

But although the Branches are thus independent, the whole Mission is one, it is completely one, one in object and one in feeling also, I believe. I wish I could send you extracts from Mr. Wood's letters written after he left Ahmednuggur last November, showing how much good it had done him to come to the meeting here, and how many new ideas he had acquired from visiting the stations at Wadale and Rahoree, and how he was prepared to go to work in the villages around Satara with new zeal and hope. Haripunt went with the Brethren to Satara and has gone to reside in the city and seems to be doing great good there. Luxumon Talee has gone to Sholapoor, and is working there with Mr. Harding, and is much interested in his work,

and Mr. Harding is very much pleased with his efforts in giving instruction and with his spirit. He meets there with persons with whom he was acquainted in Nuggur who know a good deal of the truth, and he is encouraged to hope that some of them will speedily be converted. (One in particular was his ~~most~~ intimate friend when Dixonson became a Christian in 1856, and he was sent off to Sholapoor by his friends to get him away from Christian influence).

All these things show that there is a unity in the whole Mission and that we have aimed to carry out the designs of the Prudential Committee, and we believe we have accomplished the object.

It may be of use to mention that another reason for retaining the names Ahmednuggur Mission and Satara Mission, is that our funds are deposited in the Bank at Bombay under these designations, and our cheques or orders are all printed with these names, and it is most convenient on this account to retain these names of the different Branches, especially as there seems no particular reason for change. Still the Mission can change the name and drop the title of Branches, and of the Ahmednuggur Mission and Satara Mission, if the Prudential Committee object to them; but after all we shall have to have about the same thing for the convenience of our business, though it be under a different name,

at least we do not see any way of carrying on our business, which promises equal facilities with this. If you will point out any other way, the Mission will consider it. — I have written this to show you, ~~[illegible]~~ that we have not the feelings which I fear you think we have in reference to the union of the Missions; - and I hope you will approve the plan we have proposed for carrying on the business of the different Branches.

Last month I made a tour of 18 days with my family through the northern districts, which are under the care of Mr. Fairbank and Mr. Barker, and I assisted those brethren in the formation of three new churches. I wanted to send you an account of that tour by this mail but am unable. I hope however to send you an account of it by next mail. The tour was full of interest to me.

I have just made out the statistics of the churches of the Ahmednuggur Mission for 1860. and I find that the admissions on profession to all the churches of the Mission the last year were 127. about double the number they were the year before, and far exceeding the number received any previous year. This gives us ground for encouragement.

I am sorry to say that the Baptist brethren are continuing their efforts here and extending them to the villages of our field - One man belonging to Dewalalee a village in Mr. Abbott's field, who had several times applied to Mr. A. for baptism but had been refused

because of his very bad character, was induced to go to Poona and receive baptism there. And now Gyandoba has made a petition to the Collector asking for a grant of land in Dewalalee to build a chapel on. We have several converts in Dewalalee and there is an interesting state of things there and an excellent native assistant and his educated Christian wife are laboring there. We are sorry to see such efforts at division in that field — One of our late native assistants who was dismissed from the service of the Mission for immoral conduct has also gone to Poona and been baptized. He belongs to Mr. Bissell's field and will probably make trouble there to the extent of his ability. I am glad to know that you spoke to Mr. Underhill in reference to the doings of these men. Gyandoba is entirely irresponsible, refuses to let us know by whom he is supported and it is therefore difficult to do any thing with him. But he is evidently acting under the direction of Sudoba or at least with his counsel and advice, and as Sudoba is the agent of the Baptist Society in England, that Society ought to be able to control his movements and prevent this interference with our field.

We are all very well — Mrs. Ballantine joins me in kind regards to yourself and Mrs. Anderson

Yours very truly

H. Ballantine

Ahmednuggur, Jan. 16, 1861.
Rec'd Feb. 22.
Answered

Ahmednuggur Jan 24. 1861

Rev. Dr. Anderson

Dear Sir

I wrote you a long letter by last mail, and then expressed the hope that I would be able to send you by this mail an account of my tour of last month to the Northern districts, but I find that I am unable to do so. I left home on another tour last week and only returned yesterday. We visited the small church at Lonee in the western district, which is under my charge, which I have been unable to visit for more than a year, and had the communion of the Lord's Supper there last Sabbath. I baptized one adult, a female, and an infant, on that occasion. I should have mentioned to you in my last that I received to the communion of the first church here, on the last Sabbath in December, three young persons, two boys belonging to the school for Catechists, and a girl connected with Mrs. B.'s girls' school

I sent you in my last a table of statistics of the members and baptized children connected with the churches of this Mission. I have learned since, that ~~that~~ there are some errors connected with the table of baptized children. As soon as the corrections are all properly made, I will send you a correct copy. The number of baptized children is there a few more

them what I sent you. I shall soon receive the corrected returns from the different brethren.

I was glad to hear by a letter from Mr. Tracy of the Madura Mission, received yesterday, that the revival in Tinnevelly is still making progress, and that there is considerable religious interest in Batticotta and Oodooville Ceylon, and some indications of the presence of the Spirit in one or two congregations of the Madura Mission. We hope that we may experience his blessed presence in our midst also —

Yours very sincerely
H. Ballantine

Rev. R. Anderson D.D.

... Jan. 24. 1861.
Rec'd March 11
Ans'd March 11

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Ahmednuggur Feb. 7. 1861

Rev. Dr. Anderson

Dear Sir

The changes which are now taking place in this Mission field, are such as to afford us great encouragement. The light of the gospel is penetrating the dark places in the districts around us, and many are rejoicing in the precious fruits which the seed of the Word of God is now bringing forth.

In December I made a tour in the districts north east and north of Ahmednuggur, which are under the charge of Mr. Fairbank, Mr. Barker and Mr. Abbott. Three churches were to be organized, and the brethren invited me to come and assist them in their organization. I left home with my family on the 5th of December, and with a few exceptions took the same route which the Deputation took in their tour through the same districts in November 1854, though in the reverse order. (You remember that we first went to Shingvay, then to Rahoori, Lakh, Khokar, Wudaley, Bhokar, Newasse, Pimpulgaum, Chanday, Khospoori, Mt Pisgah, Jeoor, and home). We started late in the afternoon of Wednesday, Dec. 5, and came to Jeoor after dark and encamped for the night. At that place there is now a Christian family, the head of which was baptized there last year by Mr. Fairbank. In the morning Mrs. Ballantine and myself went to this Christian's house and

gave religious instruction to the members of his family and to the people assembled there.

On Thursday ~~morning~~ forenoon we went down the long hill (or as we call it here, the ghaut) under Mt. Pisgah by an excellent road recently made by the Government, and about 11 o'clock arrived at Khingave where Mr. Fairbank's tents were pitched under a widely spreading banyan tree. Our tents were soon pitched there also, and Mr. Abbott arrived there in the afternoon and pitched his tent under the same tree. The branches must have extended nearly 100 feet on every side from the trunk, affording ample space for all our tents. On Friday morning we were joined by two young gentlemen from Ahmednuggur, Lt. Drummond and Lt. Jacob, who rode out there, (nearly 20 miles) before breakfast in order to be present at the organization of the church. They are much interested in our Missionary operations and give 10 Rps. and 10 Rps. respectively every month towards the expenses of the Mission. § About 10 A.M. we all went to the town and proceeded to organize the church, which was composed of fourteen members, of these, twelve belonged to Khingave itself, and two to Khospooree two miles distant, and the following Sabbath two more men from Khospoore were baptized and received to the church.

When the Deputation passed over this road in 1854, there was not a Christian in Khingave, and in fact the people there had always been noted for their opposition

to Christianity. We passed through without stopping at that time, on our way from Chanday where we had spent the night to Khospooree at the foot of the Ghaut, where perhaps you will remember ~~we~~ we stopped during the middle of the day under the shade of some immense banyan trees in an enclosure sacred to a Mahommedan Peer or saint, whose tomb is worshipped. (You will see the picture of this enclosure and the great banyan trees, in the little work of Dr. Wilson of Bombay entitled "Evangelization of India"). Neither at Khospooree nor at Thingaon was there a single Christian at the time ~~we~~ I made over that field to Mr. Fairbank in the beginning of 1857. But now a school house stands right by the road at Thingaon where the Christians are accustomed to meet for religious worship and where the services connected with the organization of the church were held; and a school house has been erected within a few months past at Khospooree. On Saturday I went with Mrs. Ballantine and Mrs. Fairbank to Khospooree from Thingaon and while the ladies assembled the women and gave them religious instruction, I had a good audience of men. Many of the Mahars there are interested in the truth and they listened attentively to my instructions and even the Pateel or head-man of the village came out to see me and hear my message. The young man who has just gone out from the school for Catechists to teach school at Khospooree, (a son of good old Yesooba of Pimpulgaum) is full of energy and of hope. He told us of many who were interested.

On Sabbath I preached in the school house at Khingave in the morning, and in the afternoon Mr. Fairbank baptized two persons and the sacrament of the Lord's Supper was administered.

On Monday morning we left Khingave and went on to Wadale, Mr. Fairbank's station, stopping however a short time on the way at Chande to see the new chapel and house for native assistant built at that place. I had never seen it before, (nor the school houses at Khingave and Khospuri), and I was interested to see what a nice chapel it was and in what nice order it had been kept. The Assistant Collector once visited that place, and noticing the neatness and cleanliness of the house and of the yard around it, spoke of it to the natives around him among whom were the principal men of the village, the head-man &c. See, said he, how nicely this Christian keeps his house and yard. None of you keep your houses in this style. It is interesting indeed to see the difference between some of our Christians and the heathen around them.

We reached Wadale about 12 o'clock, and in the P. M. a marriage was to be performed. A native Christian who had lost his wife the year before and who had a family of small children was about to marry a Christian woman, whose husband died nearly two years before. A very large company of friends assembled. We first went into the small chapel which has been built in Mr. Fairbank's compound, but found that

the company was too large to be accommodated in it. We then went out into the shade of the house and there with a crowd of 200 or 300 persons around, most of them sitting on the ground, I performed the marriage ceremony, and had a good opportunity of giving instruction on the duties of husbands and wives, while all listened with the most fixed attention. The guests remained there all night, and long after we retired to rest they were occupied in their festivities, different companies sitting down to eat as fast as preparations were made for them.

I have often wished, since Mr. Fairbank has made Wadale his station, that the Deputation had stopped there as they passed from Newasse to Pimpulgaum; but there was nothing at that time to make the place at all interesting. There was not even a tree near the town to relieve the view. There was indeed a beautiful prospect of extensive level plains towards the west and south, which are bounded towards the south by the high hills near Ahmednuggur, presenting their high precipitous rocky walls, twelve or fifteen miles distant, a view which you will remember is always a pleasant one, as seen from different points in that vast plain. Now in addition to this, there is the Traveller's Bungalow at Wadale, and on the opposite side of the road is Mr. Fairbank's thatched bungalow with its nice garden, containing a variety of ~~[illegible]~~ green bushes and small trees, making it a very pleasant spot, almost like an oasis in the desert.

((On the afternoon of Tuesday we left Vadale and went on our way) Mr. & Mrs. Fairbanks returning to their tents at Shingave. We travelled that day about ten miles to Panchigaum, on the Paira river an outstation of the Mission [illegible] in Mr. Barker's district. (In going there we diverged from the route taken by the Deputation, for instead of going to Newasa we took the shortest route towards Rahoorie, striking the Paira river at a point six miles west of Newasa.) Here we found a new chapel and a house for an assistant. These I had not seen before, and indeed when we were there three or four years previously, there was only one Christian in the place. Now a church has been formed, containing at the present time 17 members and the Christians meet in their new chapel for religious worship regularly on the Sabbath. We staid here one night, and the next morning after an early breakfast we went to see the Christians at their houses. We had worship with them in the chapel, and then visited the houses of some persons favorably inclined to the gospel. We were very much interested in the appearance of things so different from what we saw on our former visit there.) After having had a good deal of conversation with the people we went on to Rahoorie. (There we came again upon the line of the route of the Deputation. We found Mr. & Mrs. Barker quite well, and Mr. B. at once made arrangements for the organization of the church at Wadgaum, four miles distant, on Friday. It was determined that we should have the exercises

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under Mr. Barker's large tent, which was accordingly sent over on Thursday, and every thing put in order for our coming there on Friday morning. I wish you could see the nice house built at Khokhar by Mr. Barker, the pleasant situation, the good well just dug, and the delightful prospect all around it now. On Thursday, we went over to Wadaly where was built our first chapel in the villages, in 1845. It was pleasant to us to meet with the Christians living there, once more, and join with them in worship. The same native assistant continues at that place, who was there when the Deputation visited Wadaly, and I could not help recalling to mind the address given by Mr. Thompson on the afternoon of the Sabbath we spent there, which I interpreted to the audience. The illustrations, which he employed to show the nature of faith, all returned to mind as vividly as though I had heard them but yesterday. But the glory of Wadaly has departed since the establishment of Mr. Barker at Khokhar, which is only two miles distant, and of course all the Christians go there for worship when able to do so.

On Friday morning we all went over to Mudgaum, passing through Khokhar, which the Deputation will perhaps remember as a place near which is a very fine grove of tamarind trees, making a delightful shade. It is one of the favorite places ~~[illegible]~~ of the Collector for pitching his tents, when on his tours through the districts. This is the first village in this quarter where a conversion occurred. The man joined the Ahmednuggur Church in 1842, and

is now a Catechist at that place. — We passed on rapidly to Wadgaum which is two miles farther north, (and beyond the route of the Deputation. in the direction of those hills which you remember we could see, in which the celebrated caves of Ellora are found). After breakfast preparations were made for the religious exercises. Among the persons set off from the Khokar church to form this new church, were two men whom I baptized in 1844 and 1846, one of whom was made Deacon of the church, and the other, an old man, has within a few days past gone to his rest in heaven. It was pleasant to meet with these Christians and to join with them in worship. especially as they appeared so delighted to see us. On our return from Wadgaum to Khokar, we stopped for a while at Bhokar and met the Christians there and saw their new stone chapel which they have built with some assistance from the Mission and which is a very substantial building, though not quite completed when we were there.

On Sabbath we had such a large company that Mr. Barker concluded not to have the exercises in the small building in the Mahar quarters, where they are usually held, but to have them in a tent. The large tent was therefore put again in requisition, and there we met both forenoon and afternoon, under the same tree under which we pitched with the Deputation. In the afternoon the Lord's supper was administered. I had often joined some of these Christian

upon in years past in this ordinance, but now there were many new ones, some of whom were from villages which I had never visited in this vicinity, but all feeling that they were bound together by the same bond of Christian love.

On Monday morning we left Khokar, the Barkers accompanying us, and went towards the west, (diverging here from the route of the Deputation), in order to go to Satral a village 20 miles west from Khokar, where a new church was to be formed. We stopped that night at a place called Wakooda. And there is a great temple to an idol god called Khundoba, to which pilgrimages are made every year. Now there is a Christian family at this place, the father and mother and two little girls having been baptized during the last year by Mr. Barker. It was pleasant to us to see these representations of the light & the truth in this den of darkness. It is an ~~extraordinary~~ omen of good. We had interesting discussions here with several persons. Shahoo Daji who was with us and who conducted these discussions, was very much pleased with one or two persons whom he met. - The next day we passed on to Pimplus, a place where our excellent Collector C. E. Fraser Tytler, Esq. proposes to build a house and church for the Mission at an expense of about 4000 Rupees. A little twin daughter, (named Eva), died there in 1858 and Mr. & Mrs. Tytler wish to perpetuate the sacred character of the spot, and for this purpose

they would like to have it occupied by the Mission

That night after leaving Pimpleas, we came to a stopping place before our tents had arrived, and a shower of rain came up so that we were compelled to abandon the idea of pitching our tents and go into the village chowdee, where we shared the shelter with two old gosavees and a dozen cows belonging to them.

The next morning we went on our way and soon reached Satral, which was only four miles distant; and found that Mr. Abbott and his family had arrived there from Rahooree before us. As soon as the tents were pitched and all the arrangements made, the religious exercises were held and the church was constituted. Six members were set off from the Khokar church to form this church. In the afternoon we went to see the new chapel that has recently been built here, and I also went into the village and had conversation with some of the people who assembled at the village school. The native assistant here Mohunajee, was long in my employment at Ahmednuggur, and although nearly blind is a good assistant. He is very humble and spiritual and adorns the doctrine of the gospel which he professes by his daily life. His son, an interesting young man, teaches school and reads the Scriptures to the people. This village Satral is on the Pavra river and is the highest point

in that river to which our labors extend. It is in a very pleasant position, and has long been noted for its excellent Jujube plums.

On Thursday we left Satral and came to Guhoo (or Gewha) an outstation in Mr. Abbott's district, situated on the great northern road from Ahmednuggur to Malligaum. We got upon this nicely made road at Kolhar four miles beyond, and thought how different it was from the old country road which we had so often travelled in our tours to the Kolhar pilgrimage. It looks now like a road in a civilized country, being a well made straight turnpike, and only wanting a few bridges to make it a very pleasant road for our brethren travelling in that direction. I should have said that at Kolhar are one or two Christians, but as yet there is no chapel built ~~there~~ or assistant stationed there, and we made no stop as we were anxious to go on our way. At Guhoo we found several Christians, and the native assistant was engaged in his work of giving instruction. A church was formed here two or three years ago, and Mr. Abbott has recently purchased ~~an~~ old mosque and the adjacent buildings with several acres of ground attached to it, at a very small price for the ~~m~~ Mission. We were very happy to spend the middle of the day in that old mosque once sacred to Mohammedan worship and to join there in Christian worship with our native brethren.

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In the evening we came on to Rahoree, where we came again upon the route of the Deputation and met the Abbotts in their new house which we had not before seen. It is in a very pleasant situation commanding a view of the town, and is a very commodious house. You remember perhaps that we took dinner at Rahoree on the next day after leaving home, while encamped under the shade of a large tree. The boys of the village were very rude at that time and undertook to obtain books from us by rather violent measures. Things are all changed in regard to this since Mr. Abbott went to reside there. Even the boys treat us with respect. I walked with Mr. Abbott round the town the next morning, visited the Mahar quarters and had worship with the Christians, a large company assembling to hear the Scriptures read; and then went to the house of the native assistant, who though originally of low caste resides in a large commodious house in the town, and saw the nice girls' school accustomed to meet there. All these things gladdened my heart, for I had not visited Rahoree since there had been a Christian in it. Now there are a dozen Christians and a native catechist to instruct them in the truths of the word of God.

On Friday afternoon we came to Shingvay, which the Deputation I think will always remember from the little circumstance of the kid jumping on a man's shoulders there while I was

was giving instruction to the people, all continuing to listen with fixed attention. There we have a small chapel and a house for the native assistant, who is an excellent man, adorning his profession by his consistent conduct. (The next morning (Saturday Dec. 22d) we came from Shingvay to Ahmednuggur and felt that we had enjoyed a precious privilege indeed in being allowed ~~to~~ once more to pass over the same ground which we had so often traversed in former years and to see some of the results of former labors, the sheaves of the harvest gathered in when we, and others had been permitted to sow the seed. What a change during the last six years since you passed over the same ground. Had you been permitted to see the same things which we have seen accomplished since you were here, had you been allowed to hope that in the course of so short a time new churches would be formed in so many different places in that great valley and that places of worship and school houses would be soon erected at the various points where they now stand, you would have felt much more interest in your tour and much more faith perhaps in those prayers which we were permitted to offer up together on Prospect Hill and Mt Pisgah, while looking down upon that vast plain covered with villages. We need still more laborers and a still greater number of native assistants to carry on the work in the villages, and we feel sure that with

additional labor and more prayer, we shall have the aid of God's Spirit until this whole region has forsaken its idols and turned to the Lord.)

Yours very truly

H. Ballantine

P. S. (I feel the more interested in the three districts under the care of Bros. Abbott, Fairbank and Barker, from the fact that they were formerly under my own charge. I have spent many weeks of delightful labor in tours among the villages embraced within their bounds and feel that many of the Christians there are my own spiritual children. In 1855 I made over the care of the church now called the Takli church, and the district around it, to Mr. Barker; in 1857 I made over the Khande church and the district connected with it to Mr. Fairbank; and in Jan. 1858 I made over the Rahoori district with the Shingvay church to Mr. Abbott. There are now three churches in the bounds of Mr. Fairbank's district, four in Mr. Barker's, and four in Mr. Abbott's). I should like to give you some account of my visit to Wamboree in November last to assist Mr. Abbott in the organization of that church, a most interesting occasion to me, but I have already written enough.

Rec'd March 29.
Ans'd July 16/1862.

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Ahmednuggur Oct. 7, 1861

Rev. Dr. Anderson

Dear Sir

In connection with the journal of my tour I would make some remarks, which I hope you will not find uninteresting, respecting the changes which have taken place in connection with this field during the last twenty five years.

The 11th of October last, completed just twenty five years since Mrs. Ballantine and myself first landed at Bombay, and I am naturally led to look back on the quarter of a century which has elapsed and to notice the changes which have occurred during this period. These twenty five years synchronize with the latter half ~~of the~~ of the first half-century of the existence of the Am. Board, just completed, and it is therefore of peculiar interest at this moment to notice the results of missionary operations here and the state of the Mission at the present time.

When I landed in India the Mission at Ahmednuggur had been established only about four years; but even at that time not one of the original founders of the Mission remained in connection with it. One had died, one Missionary with his wife had left India for America not to return, and another Missionary and his wife had gone to America and returned to India but were

compelled to reside at the Mahabaleshwar Hills on account of ill health. The native assistant, Bab[illegible] a convert of the Bombay Mission, who came here with the first Missionaries, had died of cholera within eighteen months after he came, and the work of the Mission was committed to entirely new hands. When I arrived in the country, there were twelve persons in the native church at this place including one who came from Bombay. There were then three Missionaries, (two of them married) at the one station, Ahmednuggur.

In 1841 the station at Seroor was formed, and in 1856 Khokur was made a station, Wadale in 1857 and Rahoori in 1860. Now we have in the Ahmednuggur district five different stations with five married Missionaries and one single female to occupy them, — and sixteen native churches containing 473 members and 330 baptized children, — 803 in all.

A glance at the following table showing the gradual increase in the number of members of the churches belonging to the Mission since its establishment in 1831, is instructive and encouraging. The whole period has been divided into terms of five years that the progress of the Mission may be more easily seen.

Members received in 1831 to 1835	9
1836 to 1840	7
1841 to 1845	75
1846 to 1850	63
1851 to 1855	78
1856 to 1860	363
Total	595

20

3

The numbers received during the last five years are as follows

Received in	1856	—	30
	1857	—	56.
5	1858	—	86
	1859	—	64
	1860	—	127
	Total		363 - 72 average

From this it will be seen that the average for each term of five years from 1840 to 1855 was just 72, exactly nine times the average of the first two terms of five years; while the number received during the last term of five years was five times as great as the average of five years from 1840 to 1855, and 45 times as great as the average of five years from 1831 to 1840. And again it appears that the number received during each year of the last five years was on an average 72 members, the same number as the average of members received during a period of five years from 1841 to 1855.

If it be asked how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, that there is no doubt that the new policy inaugurated in the Mission in 1855, of putting Missionaries out in the districts to labor among the people, has been the means, in the hands of God, of ~~[illegible]~~ greatly extending the knowledge of the truth and of bringing ~~[illegible]~~ many more converts into our churches. Some members of the Mission desired to see this policy pursued ten years before it was adopted. But at length the Deputation

coming to India in 1854 decided the matter, which had been discussed in the Mission so long and the plan was at once put in execution.

Of the whole number of converts mentioned above 62 have died, some of them giving striking proofs of love to their Saviour during life and of joy in the prospect of meeting him as death approached. The names of Babajee, blind Gopal, and his wife Malabai, of Lakhshman, Yesooba Powar, Yesooba Salvé, and others, are very dear to the hearts of Christians in this country. None has exhibited more strikingly the power of Gospel truth and the sustaining influence of the promises of God, than Shaik Dawood, once an apostate from the truth, but brought back by the power of the Spirit of God. Some too have died, who were never numbered among the people of God on earth, but who gave evidence that they had put their trust in Jesus for salvation and looked forward to meeting him in heaven. //

The increase in the number of baptized children connected with the churches is as follows,

Baptized children in	1831 to 1835	0
	1836 to 1840	5
	1841 to 1845	63
	1846 to 1850	120
	1851 to 1855	87
	1856 to 1860	242
	Total,	517

Of these baptized children 89 have been received to the communion of the church.

// The converts received to the Mission churches have come from every class of the community, Mussulman and Hindoo; of Brahman, Purbhoo, Sonar, (goldsmith), Salee (weaver), Malee (gardener), Koonabee (farmer), Nungaree, Mahar, and Mang. One of the first conversions here after I took charge of the church at the close of 1838, was that of Hurripunt. Belonging to a high Brahman family, his conversion made a deep impression on the minds of Brahmans here in regard to the power of the gospel. His baptism was soon followed by that of his brother Narayan. From that time repeated conversions have occurred of individuals belonging to the higher castes in Ahmednuggur. In 1856 we had four such conversions. Shahoo Daji, ~~[illegible]~~ Assistant Teacher of the Govt. English School was a Brahman, his friend Cassimbhaee, the brother of Shaik Dawood, was a Moosulman, and two other young men belonged to the Weaver caste. A deep feeling at that time seemed to pervade all classes that nothing could resist the power of the truth. Last year another young man of the weaver caste joined the church and a spirit of inquiry seems to have reached other individuals of that class and of other high castes. Some are carefully studying the Scriptures, anxious apparently to ascertain what is truth, and we do not doubt that the truth will spread more & more.

How different all this from the state of things in 1835. How very different seems from what it was in 1831 to 1834 during the time when Rev. H. Read was Missionary here, if we may judge from the circumstances attending the early history of the Mission so forcibly described by him in his late work on India and her People — see pages 199, 200.

But the change produced in the last twenty five years is most strikingly seen in the country around Ahmednuggur. In the cold season of 1836-7 I made several tours in company with the Rev. Mr. Boggs, then the principal Missionary here, into the surrounding districts. Our main object was to see if there were any ~~[illegible]~~ schools in the principal towns around, and to prepare the way for the establishment of Mission schools in different places. These tours were continued sometimes with Mr. Boggs and sometimes with Mr. Abbott, the other Missionary at this station, until I had visited nearly all the large places within forty miles from here on every side. But what a scene of moral desolation the whole country then presented. No sign any where of light. All darkness and the shadow of death. Within two or three years ~~[illegible]~~ schools were established by the Mission in several large places, and a considerable

1836-7

7

amount of religious knowledge was given to large numbers of native children and some of their parents also; But the conversion of Tsiuchfunt in 1839 broke up nearly all those schools, as the people feared that the reading and study of Christian books would lead their children to follow Tsiuchfunt's example in embracing Christianity. Other schools were established in various places afterwards and continued in operation for several years. They doubtless served to extend the knowledge of Christianity in the country round, but were not instrumental so far as we know, in the conversion of one scholar, though a few of the teachers, from their intimate intercourse with us and from the knowledge of the truths which they thus obtained, were led to embrace Christianity.

It was slow work and a difficult process to spread the light into the villages. In 1842 the first conversion occurred of a person residing in the villages. He seems to have obtained his first impressions of the truth from instruction given on a tour by some of our Missionaries and assistants. His village was 40 miles distant from here, and he still lives there to shed abroad the light of the gospel, and is now in the employment of the Mission as a Catechist. Frequent tours were made to that village and to other villages in that vicinity wherever any interest in religion appeared to exist, and

the result was the conversion of many of the people of those villages to the truth. Now we have representatives of Christianity in more than 60 different villages. We have schools and catechists in 33 villages, and are only waiting for the men and means to supply many more villages in accordance with their earnest and repeated requests.

And how different it is to make a tour in these districts now from what it was twenty five years ago. Now if you travel in some directions you can find Christians wherever you go, who are rejoiced to see you and to meet you in divine worship, and in villages here and there you find also small chapels or school houses where the people are accustomed to ~~meet~~ come together to hear the Scriptures read and to unite in prayer to God. It was a source of great gratification to me in my recent tour in December to find places of worship erected in so many new places, and to join with Christians there in the exercises of religious worship.

And in other directions also, even where Christians are not found, the Missionaries, and native assistants also, though travelling alone, meet with great desire on the part of the people to hear the truth, and find their time fully occupied in telling interested hearers

of the way of salvation through Christ. In this respects there is a great change seen in the last five years.//

Something has been said of the establishment of schools in the neighboring villages. In Ahmednuggur schools were commenced soon after the Mission was established. In 1836 a boarding school for heathen boys was put in operation, and soon after a boarding school for heathen girls. These continued several years, but not much fruit was realized from these labors. In 1852 our educational efforts took a different direction. The number of Christian children had become quite large, and it became necessary for us to provide means for their education. We were anxious also to provide Christian teachers for schools in the villages and to prepare catechists for the work of reading the Scriptures and explaining it to their countrymen. //We determined to devote our efforts principally to the education of Christian children and to preparing them for this work for which there appeared to be such a loud call. We now have in Ahmednuggur a school containing 25 boys, mostly professed Christians, drawn from all the churches in the Mission, who are preparing to be teachers and catechists; and we have a school containing more than 60 girls many of whom are members of the church, who we trust will be fitted to become wives of teachers and catechists.

We have also schools in different places taught by young men and young women who have been trained in these schools at Ahmednuggur, and in these schools are collected the children not only of Christians but also of all who are favorable to Christianity and of any who will send their children to be taught Christian truth. The teachers of these schools are all Christians. This is a great advance on the system put in operation 25 years ago, when we had no Christian teachers. We have also now a class of ten young men studying for the ministry. These are engaged several months in the year in giving religious instruction in the villages. We have already ordained four pastors of churches, and licensed a fifth to preach the gospel. All these men twenty five years ago were in the darkness of heathenism and under the bondage of superstition and of caste. Now they are fighting under the banner of the Lord Jesus Christ and laboring to extend the knowledge of the truth. And the same may be said of the 55 catechists and teachers ~~xxxx~~ employed by the Mission. A few years ago they were enveloped in heathen darkness and now they are doing what they can to spread abroad the knowledge of the way of salvation through Jesus Christ.

When I came to India only the New Testament and a few portions of the Old Testament had

prepared and published in Mahratta. Now we have the whole Bible in a convenient form and every Christian who is able to read can procure a copy without difficulty. The price of a copy of the cheaper edition is only half a dollar. We had no good hymn book. The Mission were using hymns set to native tunes which could not be sung without calling up the vilest associations in the minds of the native worshippers. Now we have a good Hymn Book of 330 Hymns, containing translations of the best hymns in the English language, set to our common English tunes; and this last year some of those admirable hymns for children, "I want to be an angel", "Around the ~~throne~~ of God in heaven", "Will you go", &c. &c. have been put into Mahratta, and the children at our different stations are singing them with great delight. I thank God that I have been permitted to bring so many of the Songs of Zion into use in this language to cheer the hearts and excite the religious affections of the children of God in this land. — I could repeat the names of many books and tracts prepared in Mahratta during the last twenty five years, books for schools, Geographies Arithmetics &c. &c. and books for instruction in Gospel truth, many of which were prepared by this Mission. The Dnyanodaya (Rise of Knowledge) an English & Marathee Magazine published semi-monthly, has now reached its 20th Volume. It has done good service to the cause of Mahratta literature

and many of the articles first published in it have been reprinted in the form of permanent books. The Government has also for some time past been making systematic efforts for the increase of Marathi literature and many good works have recently appeared under its auspices. Twenty five years ago the amount of Marathi literature, ~~excepting~~ ~~common~~ of any service to the community, was very small indeed.

When I first came to this country education had made but little advance among the people. Now the schools established by different Missions and the measures adopted by Government for the extension of education both vernacular and English in different parts of the country, although not so successful as we could wish, have yet resulted in a great increase of knowledge in the community. And one consequence of this is, that many educated men have lost all confidence in Hinduism, and are prepared to welcome a new system of religion which furnishes a foundation for faith. Some think that the Government have done only injury to those who have learned enough at the Govt. schools to be convinced of the folly of Hinduism and have not learned any better system in which to put their confidence. But I think we may safely say that the labors of the Govt. in the cause of education have resulted in good to the community, although not in all that good which we would wish to see.

The efforts of the Government to promote education have certainly resulted in giving an additional shock to the system of Hindoo idolatry and superstition, and we may hope that with the labors of Missionaries and Christians in different spheres superadded to the efforts of Government, the tottering fabric will speedily fall.

¶ I will add a few words in regard to our relations to the Government. We have always been protected by the authorities, and our converts have also received that protection in regard to their own lives and persons which they had a right to claim from their rulers. But when I came here 25 years ago, Christian converts could not expect to inherit any of their parents' property. It must all be given up to the heathen heirs. Children could not claim their own fathers' estate even though they were his only children for his brothers or other relations who remained heathen could claim the estate for themselves. Such was the law, and the courts of justice ~~was~~ could furnish no relief. Now all this is changed. By an Act passed in 1882 all Christians are protected in their property and other rights as well as in their persons. They cannot be deprived of their rights merely because they have lost caste by becoming Christians. They retain the same rights as before conversion. As a necessary consequence they have a right to the public roads and to the use of the public tanks. On this matter the recent decision of Government which has been

approved by Her Majesty's Secretary of State for India, has given great satisfaction to Christians throughout India, as it places their rights upon a sure foundation. How different this state of things from that of twenty-five years ago, when all the heathen looked down upon a native Christian as the lowest of the low. Now they look up to him as one protected by the Govt. and of the same caste with the rulers, and professing that faith, of which the Queen publicly declares herself the Defender: Surely here is great reason for praise. //

Twenty five years ago there was one good road from Bombay to Seroor, which was soon after completed to Ahmednuggur. (This road was necessary to Govt. from the fact that this place had been made in 1828 the head-quarters of Artillery for the Bombay Presidency). Now we have good roads (completed within three or four years past) from Ahmednuggur to Malligaum 120 miles north, and to Aurungabad 70 miles north-east, and these add much to the facilities of our brethren stationed in the districts in that direction, for moving about and coming to Ahmednuggur. But the Rail road from Bombay via Poona to Sholapoor now just completed adds very much to our convenience, and as soon as the Bore-ghat Incline is finished, which will probably be in the course of next year, and especially when a Branch road is made to Ahmednuggur from the

main trunk, we shall feel that it has added very much to the facilities of locomotion in this country, and brought our station very near to Bombay and to other points on the rail-way.

When I first came to India our letters were all brought to India in ships round the Cape of Good Hope, and it generally required a year for us to obtain an answer to a letter. Now we have our regular mails through England, and the regularity of intercourse with dear children in America renders the sepa=ration less painful than it would otherwise be. Not only so but the rapidity with which intelligence is communicated and received, brings us into closer sympathy with the Christian community at home, and when a revival rejoices the hearts of the people of God there, it cheers and encourages us also and leads us to look for a similar blessing; and all this in a much greater degree than when full intelligence was received only at long intervals.

I should add that the great mutiny of 1857 and its complete suppression have been of great service to the cause of truth. Not to indicate other results of the ~~[illegible]~~ mutiny and the influences flowing from it, it is sufficient here to say that the large Bengal ~~[illegible]~~ native army, proud in its strength and utterly opposed to Christianity, was destroyed by the hand of God. After such a complete triumph over all ~~[illegible]~~ opposition on the part of the Govt. the people of this country

will hardly dare again to resist its authority or make another effort to shake the British yoke from off their necks. We are probably much more secure than ever before, not only for this reason, but because the Govt. are much better prepared than they ever were before to meet such an insurrection and suppress it.

Our thought more. When I first came to India, this was thought to be a very unhealthy climate. So many deaths had occurred in our Mission in Bombay and so much sickness had been experienced both at Bombay and this station, that it was thought very hazardous indeed to come out to this country. And such was the mortality among the children of the Mission that it was thought the only hope for them was to send them to America as early as possible. But how different things appear now. No climate more healthy than this. Since the death of Mr. Hervey in 1832, within six months after the establishment of the Mission, no death has occurred among the Missionaries except that of the first Mrs. Burgess in 1842. All our families as a general thing have enjoyed good health, and the unhealthiness of the climate presents no longer any obstacle to the coming of Missionaries to this land. In this respect I can say of my own family with emphasis that goodness and mercy have followed us.

Whether therefore we consider the march of events in the political world, the enactment of just laws and regulations giving equal rights to Christians, and the efforts of Govt. to promote education and facilities of intercourse, or whether we look at the operations of our own Mission and other Missions and benevolent societies in India, we feel that there is abundant cause for thanksgiving to God for past favors and for encouragement to labor for the coming of his kingdom. What has been done is in itself not much, but it is of great importance when considered as a preparation for the future. Oh what a great change would be wrought by the outpouring of God's Holy Spirit here. The numbers which we have given above to indicate past success, would appear as nothing; we should feel that all our past rejoicings over the scanty fruits reaped in former years, while it was yet the day of small things, were not to be compared with the joy inspired by the sight of great numbers flying as clouds and as doves to their windows. We long for that day, we pray for it, we feel that God is preparing us to see such a day by the general extension of the knowledge of his truth in this region.

I do rejoice and so does my dear wife, that we have been permitted to labor so long in this land for the kingdom of God. We often feel that we wish we could have labored more earnestly and more wisely and with more singleness of mind & heart

for our blessed Master, but neither of us regret having come to India and spending a quarter of a century in labors for the people of this land. These labors with all their imperfections we trust that He has accepted and caused to redound to His own glory, and this it is that gives us joy. To His name be praise. //

Yours very truly
H. Ballantine

Feb. 9th. Last Sabbath a person of the tailor caste was received to the Second church by Mr. Vishnoopunt. He has been an inquirer for more than a year. Thus the higher castes are gradually feeling the influence of the truth. This is the first person of this caste who has been baptized in connection with our churches.

I would suggest that in reading the account of my tour in December, you take the map which Mr. Fairbank prepared of this mission field a few years ago and sent you, and this will enable you to follow the course we take in our tour without difficulty — H. B.

Statistics of the Native Churches connected with the Ahmednuggur Mission for 1860

Names of Churches	Church members Jan 1st 1860	Rec'd on profession in 1860	Rec'd by letter from other Churches	Dismissed to other churches	Excommunicated	Died	Church members Dec. 31st 1860	Baptized children Jan 1st 1860	Baptized during 1860	Came from other churches	Went to other churches	Received to communion	Died	Baptized children Dec. 31, 1860
Ahmednuggur First	95	18		8	4	2	99	77	21		5	7	2	84
Ahmednuggur Second	28	2			1	2	27	15	2				2	15
Seroor	26	2	2	2	1		27	25	2	1			1	27
Khokar	58	26	2	19	1	1	65	69	13	3	7	2	2	74
Shingvay	21	21		21	1	1	19	16	7		8	1		14
Chande	54	9		14		1	48	23	6		6	1		22
Lonee	13						13	7						7
Kolgaum	14						14	13					1	12
Deogaum	27	6					33	20	2			2	1	19
Gahoo	22	28	1	9			41	10	15	4	5			24
Panchegaum	11	6					17	7	2			1	1	7
Kendal		7	9				16		3	5		1		7
Wambooree			21				21			8				8
Shingave		2	14				16		1	6				7
Wadgaum			11				11			3				3
Sattral			6				6							0
Total	369	127	66	73	8	8	473	282	74	30	31	15	10	330

Rec'd. March 29.
Ans'd July 16, 1862.

M. C.

Extracts in volume

(Private) Ahmednuggur March 8, 1861

Rev. Dr. Anderson

Dear Sir

I send a letter in reply to the one you received from Mr. Underhill. I was amused in reading Mr. Cassidy's letter. He knows how to fire off a big gun as well as our good brethren of the Free Church under whom he studied, and who are accustomed to publish flaming programmes of the examinations of their Institution, putting together a vast number of studies, the half of which if studied thoroughly would be sufficient to make first-rate scholars. Mr. Cassidy's long list of studies pursued by Sidoba, seems to have completely deceived the Secretaries and Committee of the Baptist Miss. Society. You know well what such an array of works means and what it amounts to.

I do not suppose you will wish to transmit my letter to Mr. Underhill for it will do no good, I fear; but I have no objection to your sending it to him if you think best. It might be well for him to know what I have said regarding the salaries of Hurripunt & Ramkrishnapunt, Sidoba and Vishnupunt, our native pastors. He will see that Mr. Cassidy has given him a wrong impression.

The remark which I have mentioned in my letter, as having been made by Rev. Narayan

Sheshadri, that he felt that he ought to set at Ramkrishnapant's feet &c. must not be allowed to come back to India, as it would make trouble with our Free Church brethren - If you should ever see Mr. Underhill, you could read him my letter perhaps, or could explain to him the facts; but whether you see him or not I have felt that I ought to put you in possession of the facts showing that my statements were not made without good foundation.

You will remember that in my letter to Mr. Wenger, of which I sent you a copy, I referred Mr. Underhill to Mr. Bowen for confirmation of my statements. Why did not Mr. Cassidy go to Mr. Bowen instead of Dr. Wilson for a certificate of character of Indoba? Mr. Bowen instructed Indoba a year or more after he had left the Free Church Institution, and he was every way fitted to give a correct impression of Indoba's comparative standing. Besides Mr. Cassidy is a warm friend of Mr. Bowen, and was led by him probably to embrace Baptist views, though he has now gone beyond his teacher. Mr. Cassidy is also in constant correspondence with Mr. Bowen. Why then did he not obtain a certificate from him? Probably he knows that Mr. Bowen has little confidence in Indoba after more than a year's most intimate intercourse with him and is entirely opposed to his having such a

salary as he now receives. Dr. Wilson's certificate even is barely favorable to Sudoba.

We have not seen any thing of Gyanoba or Sudoba for about two months. This is probably owing to Mr. Underhill's letter to Mr. Cassidy which he mentioned as being about to write him. I hope we shall see no more of them here. — When they came here in October last, and attempted to commence regular religious services, they had been informed by Mr. Cassidy that I had written to the Baptist Society about Sudoba's salary being fixed so high, and were very indignant. They told some of our people that they did not see what business it was of mine, and that I must have been influenced by malicious motives. I explained to some of our native Christians the reasons why we felt it important to keep the salaries of native helpers & pastors on a low scale, and they were satisfied. — It was probably indignation at what I had done that led Sudoba and Gyanoba to come up here and threaten an "invasion" of our field. Some one who visited Poona reported to me that Mr. Cassidy, when he informed Sudoba what I had written to Mr. Warger, said to him, "Don't you fear, Sudoba, that your salary will be reduced. I will make it 100 Rupees yet." I know not what authority my informant had for making the statement, but it appears probable.

Mary gave birth to a little boy last night our first grand son – Mother and child are both doing well.

With much love from us all to Mrs. Anderson as well as yourself –

I remain

Yours very sincerely

H. Ballantine

Rec'd April 26.
Ans'd July 16, 1862.

Ahmednuggur, March 8. 1861

Rev. Dr. Anderson

Dear Sir

Your letter enclosing the letters of Mr. Cassidy of Poona and of Mr. Underhill, Secretary of the Baptist Missionary Society, reached me on Saturday the 2d inst. I thank you for sending them.

I certainly was not aware that Siddoba had pursued all the studies mentioned by Mr. Cassidy. With Mr. Cassidy's high appreciation of such an English course of study and of the superiority of those natives who have pursued such a course over all who have not, I can easily conceive that he felt indignant at the thought that I should put Siddoba in the second class and not in the first class of native helpers, especially as he probably has little acquaintance with our native pastors Rev. Hari Ramchunder and Rev. Ramkrishna V. Modak, with whom I compared him. But notwithstanding all that he says, I maintain that my statement was true and calculated to give no wrong impression as to the comparative talents and acquirements of Siddoba and our native pastors. I gave not only my own but what I believe to be the opinion of all our Mission in regard to his comparative standing. I do not ask what a man has studied but what are the results. I have seen a good deal of Siddoba since he passed through the course of study described by Mr. Cassidy. I have

heard his addresses and read articles which he has prepared for the Dnyanodaya, and I have no hesitation in saying that he is far behind our first class native pastors in mental power and discipline and in mental furniture.

A few facts are sufficient. Rev. R. V. Modak has written a good deal for the Press. He has translated Euclid's Geometry into Mahratta, for which he received 150 Rupees prize from the Dukshina Prize Committee. He has translated the Theological Class Book into idiomatic Marathee, adding many new thoughts and illustrations of his own, so that it is a standard work in Theology. He has prepared several tracts both original and translated, which have been published. He has held discussions with infidels in Bombay, which discussions he has written out and published in the Dnyanodaya, and they are among the writings which will be of use in the great conflict with infidelity in this country. When he first went to Bombay, the Rev. Narayan Sheshadri of the Free Church Institution who had enjoyed the very best advantages which that Institution affords, and indeed had long been Student teacher there, remarked to Ramkrishnapunt, "I feel that I ought to sit at your feet and listen to you." And yet Rev. Narayan Sheshadri often preaches in English to large congregations in the Free Church Bombay and he preaches very acceptably also. Rev. Ramkrishna V. Modak has never preached in English, for his training has been in Marathee, though he is therefore more than two

valuable as a native Pastor in our opinion. Notwithstanding, therefore, that Ramkrishna has had none of the advantages which Mr. Cassidy asserts Sudoba has enjoyed, yet the statements which I have made show what the results of his training have been, and how he is regarded by those who have had advantages of English education far superior to Sudoba's.

Sudoba has never prepared a work in Mahratta, so far as I am aware, and the few articles he has prepared for the Dnyanodaya and sent to me for publication, have indicated very little mental power or facility in the use of his mother tongue. And yet Mr. Cassidy claims that Sudoba is worthy to be put in the same class with Ramkrishnapunt.

Rev. Hari Ramchundra, the other Pastor who received ordination at the same time with Ramkrishnapunt, has prepared a translation of a Tamil work on the Evidences of Christianity, which has been published by the Bombay Tract Society, and has published also numerous articles in the Dnyanodaya many of which display unusual mental power. His charge to the Pastor ordained at Seroor in July 1859, which was published in the Dnyanodaya, was a specimen of his ability; and the English translation of it was published in American papers and highly commended. Ill health has prevented his writing much for the Press. But all of us know that while not so well acquainted with English as Ramkrishnapunt, he is equal to him in intellectual power,

and is far more original in all his literary efforts - and for beauty of style he is not surpassed by any Marathi writer. Any one who knows the pastors, or who should hear them address an audience especially if required to preach on some difficult subject, would I am sure, agree with me that Suddoba is not to be compared with either of our first class pastors. The sermons of Vishnupunt and Ramkrishnapunt on doctrinal themes, prepared and preached by them at the time of their ordination, when the Deputation were here in 1854, were good specimens of their ability, and I am sure that Suddoba could not by any effort come near their standard. (Translations of those ~~sermons~~ sermons or portions of them may probably now be seen with Dr. Thompson of Roxbury, to whom I sent them at his request.)

As to the salaries of our Pastors, Mr. Cassidy has made two or three mistakes which I am sorry to see. He says. "The fact mentioned in Mr. B.'s letter under review, shows that already they without any reference to other missions have per se raised the salary of their Native Pastors 30 per cent. above the code of the rates of 1854. Thirty five is the highest salary laid down. They give 40 and 5 for house rent, Rs. 45." This is a mistake. The salaries of Vishnupunt and Ramkrishnapunt were fixed at 40 Rs. + 5 for house-rent, before the rates were fixed in Dec. 1854, as the Deputation will doubtless remember. Dr. Anderson remarked at the time that it would have been well

had the salaries of those two men been fixed at a lower rate, but that it was not best to reduce them as the matter had been decided previously. Ramkrishnapunt does indeed receive 80 Rs. a month in Bombay at present and 20 Rs. for house rent or a house worth as much as that, but he has written to me several times, saying that he should prefer to come back here on his former salary. Again, I would ~~say~~ say that the Rev. Sidoba B. Misal and the Rev. Vishnoo Bhaskar Karmarkar, who are the only other pastors in the Mission, had their salaries raised from the commencement of the present year to 25 Rs. + 5 Rs. for house-rent, or 30 Rs. in all - and yet no one would regard Sadoba as superior to either of these native pastors. In fact he is far inferior to Vishnoopunt in the estimation of all our Mission, and I am sure, in the estimation of the native educated young men of the Free Church Mission also. I am glad to know from Mr. Underhill's letter that the Baptist Society has never given so high a salary as 60 Rps to any native agent in India before; and I am sure they would never have sanctioned giving it to Sadoba if they had not had a wrong impression of his comparative standing and abilities.

Mr. Cassidy is doubtless correct as to the dearness of living in Poona, but surely the difference in prices cannot be so great as to render it necessary to give Sadoba 60 Rs. while Vishnoopunt here with the same

number of persons in his family can live on 25 Rps. a month.

I am sorry that Mr. Cassidy should endorse without investigation the statements made to him by Suddoba, regarding the circumstances of his leaving our Mission and going to Bombay to study in the Free Church Institution. These statements are very loose indeed. Suddoba went to Bombay about the middle of 1853 from Satara, and it is not true that I corresponded with the Missionaries of the Free Church with the object of preventing his being received into the Free Church Institution. A number of our young men have gone to attend that Institution, and I have no recollection that I ever addressed a single line to any of the brethren of the Free Church, asking them not to receive them. We have corresponded on other subjects frequently, but not on this. Mr. Fairbank who was connected with the Bombay Mission at the time that Suddoba went to Bombay, suggests that Mr. Hume of the Bombay Mission may have written to Dr. Wilson against his receiving Suddoba, but this was owing to the irregularity with which Suddoba left the service of the Mission at Satara, an irregularity which we all thought culpable. I have before me now a letter from Suddoba which he wrote me from Bombay Sept. 21. 1853, in which he acknowledges the reception of a letter from me dated 22^d May, received by him just before he left

Satara. In this letter he gives the reasons for his leaving the Satara Mission. He gives as his principal reason the unsatisfactory state of the native Church at Satara and particularly the improper conduct of one of the native Christians, a Brahman convert. He says that he did not leave because he wished to learn English, for he was willing to be taught in Marathee; and that if he had received a message which I sent him to come to Ahmednuggur and study, in season before he left Satara for Bombay, he would at once have come here with his family. The whole letter is written in the kindest manner, and shows plainly that it could not be true that I had made any exertions to prevent his being received by the Free Church Institution in Bombay, for not an allusion is made to such a matter, and he would never have written such a letter had I endeavored to interfere with his plans for getting an English education.

Ramja Bhor also went from our Mission to the Free Church Institution in Bombay as mentioned in Mr. Cassidy's letter. He arrived there in Nov. or December 1852, just as I arrived in Bombay on my return from America. I met him there, but I did not discourage him in his efforts to get an English education, nor did I use any exertions to induce the Free Church brethren not to receive him. He went to Bombay before Siddoba, and therefore it is not true that Siddoba's success brought another convert from Ahmednuggur to that Institution

When Gyanoba went to Bombay in 1855 to study English, he joined the Money School under the Church Mission, but though on terms of intimate intercourse with the Rev. George Candy, Secretary of the Committee of the Church Miss. Society for Bombay, I made no effort to induce Mr. Candy to shut the doors of his school against him. But when in 1857 Mr. Candy proceeded to employ him as a Catechist of that Mission, I wrote to him, earnestly protesting against the course they were taking, and the Committee of that Society in view of my letter decided not to employ him, and he returned to us. It is probably some correspondence of this kind which Induba had in mind, but as to any correspondence on my part to prevent our converts from being received into the English Institutions of Bombay, the statements of Mr. Cassidy are entirely without foundation.

Yours very truly

H. Ballantine

Ahmednuggur March 8. 1861.
Rec'd April 24.
Ans'd July 16, 1862.

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Ahmednuggur April 10, 1861

My dear Dr. Anderson

I enclose a copy of a little map of our Mission field which we had lithographed here for insertion in our Report. But we got only a small number of impressions and those rather poor ones. Still it may serve to show in a small compass the relative position of our stations and outstations, and the course of the three great lines of rail-way terminating in Bombay. There was an error in your Annual Report for 1859, (which in consequence of the wreck of the Squantum we only received a few weeks ago), in stating that Sholapoor lies in the valley of the Godavery. Sholapoor lies in the valley of the Seena river, a narrow valley stretching from a few miles above Ahmednuggur to some distance beyond Sholapoor, where the Seena unites with the Bheema. The whole valley of the Seena is only about 150 miles long, and is separated from the immense valley of the Godavery by that line of hills on the east of us, only a few miles distant, which you will doubtless remember.

A copy of our Report just published will be sent you by this mail by Mr. Harding. You can insert this map in the Report and thus it will be most convenient for reference. I wish it were better printed but the native printers here do not care to do our work with

Soon after I sent off my letter to you a month ago, Gyanoba arrived here very unexpectedly from Poona; and he went out to the northern villages to visit those two men who had been baptized by Mr. Cassidy at Poona, and I am told that he has made other proselytes in that region. Mr. Abbott will probably report to you what he knows of his proceedings. Gyanoba leaves here today with his family for Poona, but how soon he will return again I know not.

I received three persons to the first Church here last Sabbath. One of them is a girl belonging to Mrs. Ballantine's school, the last of a family of five children who have all become Christians. There are some interesting inquirers here now.

The class of native assistants preparing to be pastors has just assembled here, and they have commenced their second year's course of study. It is a great assistance to me now to have Mr. Bissell here to carry on the instruction of the school for Catechists. I have no doubt that the Mission will find the results of this new arrangement to be very satisfactory.

Yours very truly

H. Ballantine

P. S. You will be interested I think in the following extract from the Friend of India for March 28th.

"The Indian Reformer alluding to the attempts made by Brahmins in Bombay to prevent native Christians from using the public wells, says, "Such a state of things would not be tolerated under any other government in the world, whether civilized, semi-civilized or barbarian. It cannot be doubted for a moment that England's best policy is to cherish that indigenous Christian community which is rising in every part of the country and which is destined ere long to leaven the whole of native society." "Both Lord Elphinstone and the Magistrates of Ahmednuggur ~~and~~ Poona and Satara condemned the Brahmins in strong terms, and threatened them with the enforcement of the law if they molested the Christians. But it is none the less true that the Government of India has never yet awoke to the fact that Christianity is the only means of consolidating our power in India. With that our military expenditure may be reduced to five millions. The increasing number of native congregations able to support their own native ministers shows that the native church is becoming more hardy."

Ahmednuggur April 10.

K. I. Rec'd. May 23.

Ans'd July 16, 1862.

Ahmednuggur June 8th/1861

Rev. Dr. Anderson

Dear Sir

The last mail brought the copies of Mr. Underhill's letter to you of March 13 and Mr. Cassidy's letter to him, which you so kindly sent me. I know not that it is necessary for me to say any thing in reference to the statements made in Mr. Cassidy's letter, especially as he acknowledges almost every thing I said about Sadoba and Gyanoba while at the same time he appears to controvert my statements. But he puts on the appearance of having suffered so much from the persecution & ill treatment of the Paedo-Baptist Denominations in this country, and represents Gyanoba as having suffered so much rude treatment from our Mission in particular, that it seems proper I should say something to set myself right with you, even if I have no hope of ever appearing in the eyes of Mr. Underhill except as a bigoted partisan, not knowing how to act ~~[illegible]~~ as a Christian should act.

First then, as I have remarked above, Mr. Cassidy by his admissions corroborates nearly all my statements, while at the same time he seems to think that my charges against Sadoba in those statements are very grievous. He

acknowledges the fact that Gyanoba came up here after his baptism at Poona and engaged in evangelistic labors in and around Ahmednuggur, and in the mean time was supported by Sadoba and other relatives, though not as he says employed by Sadoba to preach. (He makes a distinction here without a difference). He acknowledges also that Gyanoba put up a notice that he would have public worship on the Sabbath at the same time with our public services, and inviting inquirers, - in accordance with my statement. He says however, "No lecture I am informed was either advertised or given"! Mr. Cassidy was not correctly informed. The notice put up was to the effect that lectures would be given on Saturdays and some other days in the week, and that Sadoba would give the introductory lecture. These lectures were to be on the subject of baptism. Sadoba gave the introductory lecture and one of our native assistants attended it and took notes of the lecture, which was on Rom. 6th Chap. and particularly on the words, "Buried with him in baptism"; and these notes of that lecture are now in his hands. (Mr. Cassidy allows that according to Sadoba's and Gyanoba's own admissions such a lecture under the circumstances was improper). On the next occasion for giving a lecture, Mr. Vishnoopunt attended, prepared to take

notes. A few of the boys of our school for Catechists attended, in accordance with the public invitation, and two or three other converts were present but Gyanoba remarked that no lecture would be given assigning however no reason; and then he asked Mr. Vishnoopunt to read a chapter in the Bible and have worship. Mr. Vishnoopunt took the Bible and read Galatians 3d Chapter, (Oh foolish Galatians who hath bewitched you &c.), and closed with prayer. And thus ended the series of lectures commenced by Suddoba. They were closed evidently not because Suddoba and Gyanoba thought it improper to have a lecture, but inexpedient - They evidently felt unequal to the task of carrying on a course of lectures on baptism, if our native pastors were intending to attend and take notes.

Their separate Sabbath services also closed in the course of a very few weeks, and both Suddoba and Gyanoba began to attend our services as before, evidently finding little to encourage them in their plans and hopes.

But one thing more on this point. Mr. Cassidy acknowledges that Suddoba came up to Ahmednuggur partly with the object of seeing persons "who had expressed a desire to know the scriptural doctrine of baptism", and that while here some of the native converts met in Gyanoba's house to get a lecture on baptism. Now all this shows that the great object of these young men at that time was to draw away our young converts

from us and to excite dissatisfaction in their minds in regard to us and the doctrine we taught. So that really while complaining of the charges made as he says by me against Tukoba & Gyanoba, he does really allow all that I said. He goes further even than I said, for he adds that they invited inquirers. I have facts on this subject which I need not detail here, showing how they tried to excite dissatisfaction, by distributing Baptist books and tracts to read among our people, by urging one and another to study English and go to Bombay for this purpose, and in other ways. Happily none of their acts or efforts succeeded in inducing even one to leave us. One person did indeed go from Mr. Barker's field, 30 miles from here, in December or January and was baptized by Mr. Cassidy, but he was very much dissatisfied with the Mission, because he had dismissed him from employment as a Catechist, he being generally regarded as guilty of sodomy. | His going off to the Baptists really did us great good, for persons who were wavering before, at once turned about, satisfied that they had better remain with us than follow that person into the water.

Mr. Cassidy makes repeated remarks implying that Gyanoba had been ill treated here. He says, "for he had been ordered by Mr. Ballantine to resign his situation in the Mission". And again, "Gyanoba had been ordered out of these Mission premises,

and after some search for another abode had succeeded in obtaining one". Again, "Gyanoba's reason for this (commencing separate religious services), arose from an impression on his mind that he was not welcome at the Mission Chapel then, an impression produced by the treatment he had received and of which he had written to me". Now all this shows that Gyanoba was persecuted & ill-treated here. Every effort has been made by Gyanoba and Sadoba to raise the cry of persecution. Numerous letters of inquiry have come from friends in Poona & Bombay wishing to know whether we have treated these Baptist brethren so cruelly as they represented. I am happy to say there is no foundation whatever for these statements. I did not order Gyanoba to resign his situation in the Mission. But Gyanoba seemed to think that he could continue to hold his situation as Catechist in the Mission after his rebaptism by Mr. Cassidy just the same as before) (And Mr. Cassidy in his remarks seems to think that he might have continued to do so, and that it is an evidence of persecution & ill treatment that we declined to employ him as some other Baptist persons were employed by Presbyterian societies in this country. But I told Gyanoba frankly and kindly that the Mission could not employ him with his new sentiments in teaching others, that Sadoba had desired to be employed in the Mission when he became a Baptist, and that I wrote to Dr. Anderson

them in India, two or three times on the subject. and that the answer received was, that it was not best to employ him. Gyanoba knew all these circumstances about Sadoba very well, and Mr. Vishnoopunt, Gyanoba's pastor, has repeatedly remarked to me, that Gyanoba could have had no other object in making the request to be employed, than to obtain a pretext for raising the cry of persecution and ill-treatment; a cry which at once opens the hearts of all Baptist brethren and leads them to give liberally. We all think however that Gyanoba was acting under the direction of others particularly of Sadoba, in taking this course.

Again, Gyanoba was never ordered off the Mission premises here and as a proof of it, I need only say that he and his family continued to live on the Mission premises <u>in my compound</u> two or three months after that house spoken of by Mr. Cassidy was taken by Gyanoba. And after he went to Poona in January his family continued to live here until last month when he came up and took them to Poona with him. I once asked him (in January I believe), if he had ever taken a meal in that house which he had hired in September, and he could not say that he had. One would think that there could be very little ground for a complaint of persecution if his family continued to live on the Mission premises

in a house built entirely by our friends, for nine months after he became a Baptist.

Lastly it is said that Gyanoba had an impression that he was not welcome at the Mission Chapel here an impression produced by the treatment he had received. Why then did he give up his separate services soon after and attend our services as before? No; the reason given by Mr. Cassidy was not the true reason for his separate services. Sudoba and Gyanoba doubtless thought that they would succeed in drawing off many of our congregation but when they found that only one or two or three attended their services, they gave them up and came to our chapel as before. They saw that their efforts to produce division here instead of meeting with sympathy even from their own friends and relatives were regarded by them as unkind and un-christian.

I hope I shall never need to say another word in reply to ~~[illegible]~~ any similar representations of Mr. Cassidy. You will see how loose are all his statements, made on the foundation of Sudoba's testimony. We are feeling here that Sudoba has for some time exhibited painful evidence of a readiness to state what was false if it was necessary to support his cause. Rev. Mr. Ramchundra Superintendent of Bombay has the same opinion of his character.

A letter from the wife of Gyanoba to me, received only the last week, will show you how I perhaps Gyanoba's

present state of feeling. She says. I earnestly beg that you would call my husband back to Ahmednuggur. I and my children have no comfort here at all. We can only think of Ahmednuggur all the time. I am very sad here. You are my parents and have taken care of me since I was a child. We were very ungrateful to leave you and come here as we did. I feel very thankful to you for all your kindness, but what could I do? My husband did it. But he has never joined the Baptist church here, and we shall be very glad if you will call us to Nuggur. If you will give us even 5 Rupees a month, we will certainly come. I do not ~~[illegible]~~ like the way things are done here at all. I have been here now nearly a month and a half and I do not even know where their chapel is. Our house is in a very bad place, among those who quarrel and drink spirits and it is enough to corrupt us all to live in the company of such people. I even forget to pray to God in the midst of such scenes" — This letter does not look as if Gyanoba & his family had received any ill treatment from me.)

Mr. Cassidy by a perversion of one of the sentences in my letter to you, says that Mr. Ballantine broadly states it as his object to secure Gyanoba's removal from Ahmednuggur, and ~~[illegible]~~ adds that they are not willing to be banished for holding believers' baptism. A letter which I wrote to Mr. White in Poona, (the "dear Mr. White" Mr. Cassidy speaks of in his letter), in January will show what means I took "to secure

Gyaniba's removal." I wrote to Mr. White Jan 9th mentioning some things done by Indoba & Gyaniba while here, concluding thus; "The result of these measures I fear will be a great deal of unhappy division and unpleasant discussion among the ignorant and feeble members of our village churches. I suppose that Indoba and Gyaniba are not under you at all, but you might easily give them some advice which would be of great use to them and serve the interests of our common Master, and his cause". Mr. White wrote back a very long letter in reply, very friendly in its spirit but saying that he could not consent to be silent when he thought the interests of his Master's cause required ~~that~~ him to speak on the subject of baptism, ~~but~~ saying in conclusion, "You may depend on me now and ever doing all that I possibly can consistent with right, to strengthen your hands. Forgive if in this letter I have said aught to vex you.

I replied to him Jan 26th and now make a short extract from my letter. "I fear from your letter that you misunderstand my aim in writing to you in respect to what Gyaniba and Indoba are doing. I am in favor of allowing to each person the fullest liberty in carrying out his own convictions. I would not impose any check upon any one's efforts to propagate his sentiments but that of love. In fact both Indoba and Gyaniba have urged us to employ them in the mission, with the promise that they would not say any thing on the subject of ~~H~~ infant baptism, but we do not think that any one should place himself under any such obligations to refrain from declaring his opinions

But what I wished to bring to your notice was, the importance of these young men occupying a field of labor different from ours. I told Gyanoba and Suddoba that if they were prepared to go and occupy a separate field of labor we should feel that they were taking a Christian course and could pray for their success. But if they established themselves right among us here, and made their efforts princi= pally to draw away persons whom we had instructed & who had already been received into our churches, of course this would not promote love or lead us to feel interested in their success, — on the contrary it would lead to angry discussions and divisions among native Christians where there ought to be union and earnest love, and above all it would lead to such results as we have just witnessed here; persons who are dissatisfied with our Mission on account of some necessary discipline, running off and desiring to be baptized anew with little idea of what they are doing. — I knew that you had acted towards us on the principle which we considered the true gospel principle and I felt that you would willingly use your influence to induce these young men to do so also. The great societies of England and America are acting upon this principle, "If thou wilt go to the left, I will go to the right" — and this I urged upon Gyanoba. He however seemed to consider me as saying that he must not stay here at all. But in this he was mistaken."

You will see from this the only means I adopted "to secure Gyanoba's removal". What I wrote ~~[illegible]~~ and said on the subject was in my view kind candid and Christian. But the interpretation put upon my words & actions & motives was very harsh, as Mr Cassidy's letter plainly manifests. I cannot think that his letter is frank candid or Christian. But I leave to others to judge in this matter.

& Yours very truly — W. Ballantine —

Ahmednuggur Jan...
Rec'd. July 31.
Ans'd July 16/1862.

Ahmednuggur June 25, 1861

Rev. Dr. Anderson

Dear Sir,

By last mail I sent you a letter in reference to the letter of Mr. Cassidy as to what Saddoba and Gyanoba did and attempted to do here at the time of their visit in October & November last. I hope the letter will reach you safely.

This Branch met for business on Friday the 14th inst. and we have made out our estimates for expenditure in 1862. These estimates have gone to the other brethren for their approval and will probably be sent you with the minutes of the meeting by next mail.

It was easier to make out our estimates at this time in consequence of the liberality of Mr. Tytler our excellent Collector. A few weeks ago he wrote me asking whether we wished to build more churches this year. After this Branch had met together I sent Mr. Tytler, with the approval of the brethren, a list of places where we needed churches at once, ~~[illegible]~~ saying that we had funds to build only a small part of this number. He at once took upon himself the expense of building the whole with the exception of one and a part of another — His letter was as follows;

"I shall be very glad to supply the funds for the following churches

Shendee	Rps. 50
Pudkegaum	175
Sonace	50
Khospoore	175
Dewalalee	200
Total	Rs. 650

"The Nuggur addition I dare say can easily be accomplished and therefore I do not subscribe to it; (This refers to the enlargement of the second chapel here, which is now very much needed), but I shall be very glad to ~~supply~~ give what may be wanted for the Rahoore Church say one half its cost or more; (In my note I had put the cost at 800 Rupees); only do not let it stand still for want of funds. The above sums I shall pay whenever wanted, provided I receive intimation before the 25th of each month."

It is very pleasant to have such friends as this in our time of need. We have other friends in this country, who have declared their readiness to obtain assistance for us among their acquaintances should we need aid. We hope however that there will be no emergency such as to render it necessary for us to apply for aid to the English residents in this country beyond what we are now receiving. We shall probably receive as much as last year without making any special application.

I am happy to say that last Sabbath five persons were admitted to the first church here and two to the second church - all but one originally idolaters. The two received to the second church are persons of good caste, one being the wife of a young man of the weaver caste who was baptized last year, and the other a young woman of the tailor caste who has been deserted by her husband and has been employed for some months by Mrs. Ballantine in connection with the girls' school.

Of the five persons received to the first church four belong to the village Bhinder six miles from here where one of our native assistants resides. Two of these are females, the wives of converts who were baptized last year in that village by Mr. Munipunt in Marootee's temple. We have now quite a large company of Christians in that village and much need a church. Mr. Tyther's donation for a church there is very timely.

We have other interesting inquirers asking for admission to the church, men of different castes and classes. There is considerable interest among the weavers and others residing in the vicinity of the second chapel and several persons of high caste regularly attend religious services there. We have strong hopes that this interest will extend more and more and bring in a larger company of interested worshippers into that chapel and may the Lord add to the church many

of such as shall be saved. Oh for the outpouring of the Spirit. We rejoice to hear the good news from Madura and long to partake of the same precious gift

Yours very sincerely

H. Ballantine

Ahmednuggur June 23.
Rec'd Aug. 7.
Ans'd July 16, 1862.
Eight Chs.

Ahmednuggur, July 8th 1861

Rev. Dr. Anderson

Dear Sir

I send the estimates of the expenditure of this Branch of the Mission for 1861, as determined upon in the recent meeting of the Branch. You will perceive from the By-Laws of the Branch which we have just adopted, that we have fixed upon a new plan of preparing our estimates; each brother being required to draw up the estimates for his own district separately, and the whole estimate of the Branch being compiled from these individual estimates. This will account for the new form in which the estimates are now sent. I could send you a copy of the individual estimates, but these you will probably not require. As to the estimates for the out houses at Pimplus, (where Mr. Lyther is building a bungalow and church for the Mission), Mr. Barker will explain in his letters to you.

The Branch desire to have it understood that if you are unable to grant us all we ask in our estimate, they hope you will cut down the estimates on the following items in order.

1. New Chapels and houses for assistants.
2. Printing
3. Common schools.
4. Preaching tours.

All the rest seem to be necessary expenses which we cannot do without.

We have received your Circular letter of April 16th & 23d., and have done all we can see our way clear to do at present, in cutting down the expenses of the Branch for the remainder of this year. We were very anxious to bring in a few more boys into the school for Catechists and chose five for that purpose, but after your Circular was received, we sent them back to their homes, with the hope that before long we may have funds enough on hand to admit them.

The examination of the school for Catechists was interesting, and showed the advantages of having a Missionary placed over it who could give his whole mind to the work of instruction and training the boys. We hope to be able to report to you something still more encouraging as to the spiritual results.

Yours very truly

H. Ballantine

P.S. On Sabbath June 23d five persons were received to the 1st Church here and two to the 2d Church. Of these, one is a boy in the school for Catechists, the child of Christian parents; — the rest were formerly heathen. Three of these are wives of converts received last year.

Ahmednuggur
Rec'd. Sep. 4.
Ans'd July 16, 1862
Ballantine

Ahmednuggur July 20, 1861

Rev. Dr. Anderson

Dear Sir

I have this week received the pamphlet you sent me on the subject of Mission Schools. We are glad to see it. The policy of Missions in Western India is becoming more and more like ours on this subject. I have heard several Missionaries say, that they had no confidence in schools taught by heathen teachers. I doubt whether much money will be expended hereafter in Mission schools in this Presidency, except as they are taught by Christian teachers.

I have not seen Mr. Wilder's book, but an extract was published from it in the New York Evangelist of Feb. 28th. This extract contains an interesting account of Vyenkut row a Brahman convert, of whom Mr. Wilder says, that "this (English) school brought him to us and when the school was broken up he left us." I happened to see Vyenkut row last week, and mentioned to him the fact that Mr. Wilder had given some account of him in a book that he had published, of which this was an extract. He remarked in reference to the passage mentioned above, (without any inquiry or suggestion from me); "It is not true that the school brought me here, as I came here to be baptized, nor was it true that I left after

the school was broken up, for I left several months before." He was converted while attending an English school at his native place in the Nizam's dominions about 100 miles from here, being impressed by the conversation of a pious female the wife of his English teacher, who gave him an English Bible and read it with him. Knowing that he would not be allowed to profess Christianity there, he came here to receive baptism, this being the nearest English station where he could expect protection. He had heard that there were Missionaries here, and he brought a letter from his English teacher giving him a high character and recommending him for baptism. Finding an English school here, he remained in connection with us, pursuing his English studies. — You will perceive how inconsistent these facts are with Mr. Wilder's opening statement "He had heard of our Seminary and had come with a wish to learn English & the sciences"! Mr. Wilder also gives the idea that Vyenkutrow received his first impressions of Christian truth in the school here.

At the close of the extract in the Evangelist Mr. Wilder mentions the names of several converts who he says were the fruits of the English school. The first is Uma Thorat. This person was the only adult baptized here in 1849, and he was excommunicated in 1850, (after I returned to America). A minute made at the time of his

excommunication stands on the church records, to the effect that there was good reason to believe that he had joined the church with base motives and had been a hypocrite from the first. The other five persons mentioned by Mr. Wilder, were with one exception, the children of native Christians, and would never have come to Ahmednuggur and shared in the privileges of the English school but for the previous conversion of their parents, which was the fruit of our vernacular preaching entirely. It will at once be understood, that the school was not the means of bringing these young men around us, and they would doubtless have been instructed in Christian truth even if the English school had never existed.

If the remainder of Mr. Wilder's book contain as many wrong statements and exaggerations in proportion to the space, as this short passage, it will not be worthy of much credit, I fear.

I am sorry to see that a mistake has crept into my account of my 25 years' labors in India, both in the Herald and in the portion of it printed in your tract on Mission Schools. I said the number of girls in the girls' school here was now more than ~~40~~ forty. You have printed it, in both places, "more than 60 sixty." The copy of the letter which I retained here has forty and not sixty, and I think I must have written 40; the number was never sixty.

Two marriages were performed here yesterday, in our large chapel, Mr. Vishnoopunt officiating, of one of which I cannot refrain from giving you some account. It was the marriage of a Brahmin to a Brahmin widow, both young, about 22 and 18 years old respectively. The widow is connected with a very respectable Brahmin family in this place. She was given in marriage to a Brahmin in Dedgaum (a village in Mr. Fairbank's district), when seven years old, and her husband died two years after. She then returned to her mother and brothers residing here, with whom she lived nine years in misery. Becoming acquainted with this young man, who boarded at her mother's house, they conceived a strong affection for each other and determined to live together. Of course marriage was out of the question according to Hindoo law. Her friends used every means to separate them but without effect. The Brahmins then put them out of caste and annoyed them in every way possible. At length he came to Mr. Vishnoopunt and expressed a desire to embrace Christianity. He was told that he had better first be married to the woman with whom he was living, and then he would receive him as a candidate for church-membership. To this he consented, and they both came to live at Mr. Vishnoopunt's. The friends of the young woman tried every means to induce her to come back to live with them, saying they would let her do as she pleased and she might live secretly with any one whom she preferred, but she rejected all their solicitations and chose to be married to this young man whom she loved. This marriage has made quite a noise here, and may lead other Brahmin widows to think how they may escape the many miseries they have to endure in their state of forced widowhood. Yours very truly H. Ballantine

P. S. While on the subject of Mission schools I will say, that a pamphlet has just been published in Bombay, entitled, "Thoughts on Indian Missions." It professes to be a review of the "Liverpool Conference." It bears internal evidence of being written by a native and yet at the same time of his having had European assistance. I give you a few extracts.

After mentioning what was said by the Rev. John Walton, Wesleyan Missionary at Jaffna, on the subject of the new English school established by the natives themselves at Batticotta, (as reported in the "Liverpool Conference" p. 137), the reviewer adds, "Now though the American Deputation had abolished the schools in connection with the American Board for Foreign Missions, and forbidden the missionaries' engaging in educational labors, yet do we find them in Ceylon acting disobediently. And would it have been right of the Missionaries to have refused to attend to the educational labors that gave so much promise of good, because an inexperienced body that knew as little of India as an Indian of America, had with the heavy hand of authority, put an interdict upon the Gospel being preached through the medium of education in addition to the direct addresses in the bazaars."

Again, "The fourth objection against an educated Native agency is, that the Native preachers will not remain content with their position. There is no doubt that the educated Native preacher

will not be content with the position at present assigned him by many missionary societies, and will revolt from such insulting assumptions of the European Missionaries as these; "His position, habits of thought, education, his belonging to the dominant race, place the missionary too far above the Native, and he is and ought to be emphatically an overseer, and not one on equal footing with the native" (Note. These words together with the italics are from the Rev. J. Lestrade, whose paper particularly is fraught with remarks savoring of bigotry and haughtiness to such an extent that we are astonished he was not censured in the assembly by any of his European brethren or by the meek Bengalee Padre) - Such haughty expressions as these betray the same vile pride that met the rebuke of the lowly Jesus in his Apostles when they quarrelled for the mastery. The Native preacher, in many missions holds the position of a subordinate, and is bullied by the nose by the gray-headed, as well as the raw stripling who has just arrived fresh from England. He has no choice of his own, but must follow mechanically the orders of the sahib. A thoroughly educated native ~~ministers~~ missionary will not bear for a moment such servility. The carriage of the Free Church Missionary Society towards its native agents, who are thoroughly educated gentlemen, is quite the reverse.

"These brethren" said the Rev. Mr. Gardiner of the Free Church Mission Calcutta, in the Conference, when speaking about the Native preachers connected with his Mission, "used to sit with us in the presbytery, and have the oversight of congregations, European as well as Native, along with ourselves." Why, this is the perfect realisation of the Christian principle; there is therefore no Greek or Jew, bond or free, in Christ Jesus. Some time ago the Native ordained preachers of the Church Missionary Society at Bombay, who are educated men, protested against their state of bondage; but the feeble protestation was crushed by the same Society. The educated native preacher will not put up with the degraded social position in which he is studiously kept by the American Missionary. The American Missionary does not generally condescend to shake hands with the Native or invite a brother that has also been ordained like himself, to his board. An American missionary now labouring in Bombay, considered it a disgrace to get his child baptized by a Native, and when he had to baptize his little one, he performed the sacred rite over it himself rather than ask the pastor of the church to do it, as he was a black man. Another American Missionary, (a Missionary at Nuggur the head quarters of the American missions in Western India), takes his converts, and two ordained Native gentlemen with him to a European gentleman's, and he seats himself on a chair or sofa

and bids his equals, the other two revered gentlemen, stand as table-boys, not far from the cakes and muffins upon which he feasts. Of course we again repeat, an educated Native will never tolerate such indignities, not only aimed against himself but his country and nation. Hence the jealousy of the Missionaries to keep the Natives in ignorance."

You will perceive from these extracts the animus of the article. Many of us think that it was written by Mr. Cassidy. The principles of the article are those entertained by Mr. C. and others associated with him, and Jaddoba has been endeavoring to instil such ideas into the minds of our native converts here at different times; and we are not surprised to see this public effort made evidently with the object of making our native converts dissatisfied with us and with our Mission policy on the subject of education*. The effect of the pamphlet is quite the reverse of what was intended. It has drawn out the sympathy of our educated young men more than ever before, and they have interested themselves in ascertaining who could have written an article exhibiting such an unchristian spirit. All know how utterly false and exaggerated these statements are. On many occasions I have brought together fifteen or twenty of our most educated converts to take tea with English gentlemen whom I have invited to meet them

* See last sentence of Mr. Cassidy's last letter to Mr. Underhill.

and have in other ways brought all our converts as much into notice as appeared proper, hoping thus to excite an interest in the minds of English gentlemen in our work. The same thing is true of others of our Missionaries, Mr. Bissell at Seroor and Mr. Harding at Bombay. Under these circumstances the pamphlet will do us probably more good than harm, but it is very sad to see the spirit displayed. Mr. Bowen has published an answer in the Guardian, exhibiting the bad logic and the unchristian spirit with which the pamphlet was written. Many of the statements made and the arguments used in the pamphlet are very puerile indeed, and yet some minds will sympathize with the writer in his views and feelings.

July 24th. The last letter of Mr. Gordon, dated May 28th, came upon us like a thunderbolt. We were anticipating another remittance in accordance with your Circular of April 16th & 23d, but instead of that we received this letter, saying that no further remittance would be sent us until Aug. 1st (reaching us about Oct. 1st), thus leaving us ~~with~~ about three months without any thing in the Mission Treasury. We have written to Mr. Gordon on the subject, but I will repeat here that we cannot but feel great anxiety. We have prepared an appeal to Christians in this country stating our circumstances and asking for aid. It is to be published immediately. Mr. [illegible] an excellent Collector here, thinks that we shall obtain what we require without difficulty. But I much fear that we shall be in great want before our next remittance from Boston reaches us. We are determined to do what we can to retrench our expenses, and raise here the money we need for sustaining our operations, and we look to God for a blessing on our efforts. May he sustain you also in this time of oppressive anxiety. Other Missions must be in greater danger than we are of losing all that has been gained by years of hard labor. May our blessed Master sustain all your Missions by his providential care

Yours very truly H. Ballantine

Ahmednuggur July [illegible]
Rec'd. Sep. 12
Ans'd July 16 1862

Ahmednuggur August 24, 1861

Rev. R. Anderson D. D.

Dear Sir

Mr. Gordon has written to me saying that you would like to know what amount of donations may be expected here. We issued an appeal asking for aid the latter part of last month, saying that we should need 9000 Rps., the amount of Mission expenditure for 3 months. We have since received Rs. 5600 and have the definite promise of 2500 Rps. more. We had very little idea that we should obtain the amount we asked, but the response made to our appeal has been unexpectedly liberal. Donations from particular persons have been very generous. The Collector or Chief Magistrate of this district, C. E. Fraser Tytler, Esq. who is in a situation to know what we are doing here as well as any one, gives us 1000 Rupees. This is yet to be paid in. The Judge, C. M. Harrison Esq. has given us 500 Rps. besides his monthly subscription of 50 Rps. which he has given us since January of last year. A merchant in Bombay directed me to draw on him for 1000 Rupees, and has since sent me another order to draw on him in December for 600 Rupees, the amount of a native pastor's salary. The natives even are disposed to give something to aid the Mission. Mr. Harding will tell you

of one donation from a Hindoo in Bombay, who sent in 100 Rps. and remarked in his letter accompanying the gift, that he did not believe in Christianity but he knew that we were doing much for the moral and social enlightenment of his countrymen and hence he felt it his duty to aid us in this time of our financial embarrassment. I have received notes from two native gentlemen here, one accompanying a donation of 20 Rps., the other a donation of 25 Rps. Other donations have been promised by natives of this place. These were entirely unsolicited and are principally owing to the influence which our educated native converts and especially the native pastor Mr. Vishnoopunt has in the native community.

All the letters received from gentlemen who sent us donations, contain warm expressions of sympathy with us in our work. All understand the causes of the deficiency of funds, and are interested in the progress of the conflict in America being anxious to see the North victorious. The daily papers ~~of Bombay~~ of Bombay published our appeal with a strong recommendations to the public in our behalf.

I think it possible we may reach and even exceed 9000 Rupees. If we get assistance from friends in England and Scotland we may obtain Rps. 10,000, but I do not think we can expect more than that sum this year. If you can make up the remainder of our appropriations by remittances

yours very truly, A. Ballantine

from Boston we shall probably get on without any curtailment. Of course we cannot expand in any measure with this sum. Even the building of village chapels is necessarily suspended although much needed and we are unable to send catechists or teachers to places where we had arranged to put them.

I have spoken above of the possibility of our receiving aid from England and Scotland. By last mail I received a letter from a gentleman in Edinburgh to whom I wrote in April last and sent copies of our Reports for several past years; and he tells me that they had had a meeting in Edinburgh to raise subscriptions in aid of American Missions in India, having learned of the difficulty of raising the necessary funds in America. He let me know that they had decided to give half of what they raised to the Lodiana Mission and half to the Ahmednuggur Mission. Rev. Mr. Morrison of the Lodiana Mission was there at the time and addressed the meeting, while the cause of our Mission was presented by two gentlemen, Dr. A. Graham and Col. Davidson, both of them old friends of this Mission and well acquainted with our operations here. The receipt of this intelligence was very gratifying, showing that our Heavenly Father was already providing for the supply of our wants in part before we knew here what ~~those wants~~ our necessities were. I have written to those gentlemen and to several others in England and Scotland

who were good friends of our Mission in former days, and send by today's mail enclosing copies of our Appeal, and I hope that they will be able to do something for us. I am sure there is a great deal of sympathy for the American Missionaries in the East, on the part of the English community both in India and Great Britain and that we may hope to receive valuable aid from them.

I wrote to a gentleman in Calcutta three weeks ago and yesterday received a letter in reply, in which he says that the position of the American Missions in India has been brought before the Missionary Conference in Calcutta, and that inquiries are to be instituted as to the wants of the different Missions. He thinks that it will be found that the Burmah, Orissa and other Missions are in great need of aid. Of course we cannot expect much aid from that side of India but it is satisfactory to know that the wants of our brethren belonging to other Missions from America will be looked after and efforts made to supply them.

Yours very truly

W. Ballantine

P.S. Please remember that this is a private letter, and that no one is responsible but myself for the opinions expressed here as to the probable amount of our donations and what we shall want from America.

Ahmednuggur Aug 24/1861 Rec'd Oct 11 Ans'd July 16/1862

Ahmednuggur Sept 9. 1861

Rev. Dr. Anderson

Dear Sir

Since I last wrote I have received a copy of Mr. Wilder's Book on "Mission Schools in India", and have read the book so far as it relates to the educational efforts of the Missions of the Board in the Mahratta country. I am glad to see that Mr. Wilder has made such a liberal use of extracts from the Reports and letters from these Missions. These extracts show plainly that the Missionaries of the Board in this field formed their opinions in view of facts before them and of which they had experience, and that they were capable of looking at new facts and new experience which rendered a modification of views necessary, and acting accordingly. The insinuation that your Missionaries were influenced by a regard to worldly interests in changing their views (see pp 126, 127) will do us no injury among those who know us. Who for instance that knows our good brother, Mr. Munger, would ever believe that a man with such a stern sense of duty and such disregard of all worldly interests as he, would swerve one moment from what he thought to be right for any being on earth. The very idea is absurd.

Ahmednuggur. Aug 24 / 1861

But I commenced my letter for another purpose. I have no desire to enter into the vexed question, whether schools with heathen teachers should be used in the first stage of Mission operations or not. But I would call attention to the disingenuousness with which Mr. Wilder endeavors to show the inconsistency of individuals in what they have written on this subject. He says for instance, (page 235); "When was Mr. Ballantine right? when he wrote unbiassed If Christian teachers should be employed, good caste pupils would not attend their schools; and, It is the only way they can obtain an audience? or when under the influence of the Deputation he ignored those pleadings and wrote, It will not probably be found necessary to make use of schools in order to collect a congregation?" It should be borne in mind that the remark, (It is the only way they can obtain an audience, was made in reference to the English school of our Mission in Bombay and with particular regard to the state of the native community in that city, and had no reference whatever to common schools, or to schools with heathen teachers. (That English school was well manned with Christian teachers (both European and native). But in this extract my remark is made to do duty for common schools also, and is referred to as directly contradicting

what I afterwards said in reference to schools under heathen teachers, to this effect, that it would not probably be found necessary to make use of such schools to collect a congregation. There is in fact no contradiction. Whether under the influence of the Deputation or not at this time, I still believe that this last remark is true. I think also that experience both here and at Bombay has shown that the two first remarks which I made as quoted by Mr. Wilder, need to be modified very much for the present ~~[illegible]~~ time at least. Although Mr. Wilder thinks I was improperly influenced by the Deputation at the time of our meeting with them, yet his book bears witness that I did not vote for discarding schools with heathen teachers under all circumstances. I have never maintained such an opinion, believing that ~~[illegible]~~ a school with a heathen teacher might be sometimes made use of to advantage; but I am glad that we are rid of such schools in this Mission.

But I wish to call more particular attention to the remarks of Mr. Wilder on page 239, as they affect the character of the operations of this Mission at present. Mr. Wilder says, "The breaking up of our schools broke the affection link between ~~the~~ the Mission and the higher castes". This is a great mistake. We are having more intercourse with the

higher castes both in Ahmednuggur and in the villages around, than we ever had at any former period in the history of this Mission. And this intercourse is very friendly and pleasant. There is more preaching in the streets of Ahmednuggur this year than for many years past, and the people have frequently asked me to come again to preach to them. These are people of high caste. We have regular attendants now from the high castes on our Sabbath services, apart from inquirers and those desirous of being admitted to the church. Within the past two weeks I have received donations from the natives to aid the Mission in this its time of need, one of 25 Rupees from an educated Brahman, and another of 20 Rupees from eight natives connected with the Police Corps, all of high caste //

But Mr. Wilder makes several other mis-statements, when he refers to matters and occurrences of past years. He says, "In 1856 four young men of good caste came out and received baptism in Ahmednuggur. Years before they had been pupils in our mission schools and there learned the Gospel". This is far from being the truth. Two of them were pupils for a time in our schools, but both were then very young and they cannot now refer to any serious impressions made upon their minds at that time.

Again he says, "The two other converts were pupils for years in our schools taught by heathen teachers". There is no foundation whatever for this statement. Again, "The origin of their convictions and the foundation of their Christian faith is clearly traceable to our mission schools". No, if Mr. Nilan had only read the Report of this Mission for 1856 with care, (see also page 96 of the Report of the Board for 1857), he would have discovered the origin of their convictions to have been entirely different. But Mr. N. carefully ignores facts which do not ~~answer~~ suit his purpose.

The day I received Mr. Nilan's book I took it down to my class of assistants, who are studying theology, and read from it this paragraph on page 239. The four persons just referred to are members of this class, and all when they heard the statements, held up their hands in astonishment and many remarked, "How far from the truth! Why should he write in this way!" (Note. These young men had heard of the book from some native friends in Bombay who are studying English and who were boasting over the revelations it contained).

Again, Mr. Nilan says, "Since the baptism of these young men in 1856, I have heard of no convert from the higher castes in that Mission, except two or three children of Christian converts". We had one convert in 1857 and two in 1858

from the higher castes, - one of these, a young man belonged to the family of Patels (or headmen) in Ishmay, and his case was particularly detailed in our Report for 1858. In 1859 we had also two converts from the higher castes in Ahmednuggur, Ramji Wazir and his wife, whose conversion was mentioned in our Report for that year - Very oddly too it happened that Mr. Wilder gave an account of their conversion and baptism in the Christian Observer in Philadelphia, about the beginning of last year. In the same year three converts from the higher castes joined the church in Chanday. // In 1860, we had four converts and this year we have had already three converts from the higher castes. Altogether 15 converts in 4½ years, all of whom were originally idolaters without exception and brought up in heathenism // Besides these 15, there were three children of Christian parents originally of high caste, who were baptized in infancy and brought up under Christian influences, who were received to the church in 1858, - to whom Mr. Wilder refers in the above extract. // We have never had so many persons of high caste brought into our churches in Ahmednuggur and vicinity in any period of five years before, as we have received since 1856. +

Our inquirers too at the present time from the higher castes are more than usual, young men of the Brahman and Koonabee castes.

We have also a school for heathen boys of the higher castes in Ahmednuggur, which is taught by a Christian teacher without any heathen help. It has continued a year and a half, and is constantly increasing in numbers. Many of the boys are learning to sing Christian hymns under the instruction of their teacher. Thus God is blessing us in our present policy and we hope to see still greater blessings.

After all the policy of a Mission is not of so much importance to success, as the spirit of the Missionaries and native agents. External circumstances often control the policy of a Mission and the character of its operations. If we sow the seed and water it with our tears, God will give the increase. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

Yours very sincerely

H. Ballantine

Ahmednuggur, Sep. ~~2~~ 1861.

Rec'd Oct. 25.

Ans'd July 16, 1862.

Mr. Wilder

Prud. Cal

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Ahmednuggur, Nov. 8. 1861

Rev. Dr. Anderson

Dear Sir

I send you the minutes of the meeting of the Mission just closed, and also those of the meeting of the Ahmednuggur Branch. There is nothing in them so far as I can perceive, that requires explanation. You will notice the resolution of the Mission about Mr. Wilder's book. Mr. Wilder arrived in Bombay by the overland route on Monday Oct. 28th.

Our anniversary exercises were held Thursday Oct. 24th to Saturday 26th. The Spirit of the Lord was with us and scenes occurred such as we had never witnessed before. The spirit of consecration to Christ was very wonderfully exhibited, and under the influence of that spirit offerings were made to the Lord far beyond our expectations. He who is able to do abundantly above all that we ask or think, opened the hearts of His people in a wonderful manner, and led them to such views of the love of Christ as they never had before. The amount of the offerings made by the native Christians is not very great, but the spirit with which they gave was admirable and gives us the liveliest hopes of the activity and benevolence of these native churches in future. It should be remarked that the principal agency in stirring up

the minds of Christians here was that of the native brethren themselves. Vishnoopunt, Pastor of the 2d Church, rose in the meeting on the afternoon of Friday, 25th, after two or three others had made addresses, and remarked that he had been thinking for one or two months, that Christians here did not give as they ought to the work of the Lord. At the Monthly Concert in September the letter of Deacon Moses in Ooroomeeah was read, giving an account of the liberality of native Christians there, and at the Monthly Concert in October a letter received from Mr. Tracy, Missionary in Madura, was read giving an account of similar scenes there, and he felt that we ought to do something here also. He said that after a good many struggles with his own heart, he had determined to give one month's salary to the Mission, and so saying he threw 25 Rps. on the table. This roused the spirit of the native Christians, and they immediately began to make their offerings to the Lord. I cannot describe the particulars. You will see them in the published accounts in the Bombay Guardian which I send you: It is sufficient to say here that many affecting scenes occurred, and for the greater part of the time most of the congregation were in tears. At length the time came for closing the meeting, and the people were informed that the next day there would be another opportunity of giving to the Lord, to those who desired it.

The scenes at the meeting on Saturday morning were even more affecting than those on Friday, and there were still more decisive evidences that the whole was the work of the blessed Spirit, warming the hearts of Christians by a view of Christ's love. A young man rose and said that his dear wife who was present at the last Anniversary, was now gone to be with her Lord, and her gold neck-lace he had thought of keeping as long as he lived as a memorial of her, but now he felt that he had better give it to the Lord. He spoke with difficulty, the tears running down his cheeks and strong feelings choking his utterance. The whole assembly was thrilled. Vishnupunt and Krishnarow then commenced singing a hymn on the sufferings of Christ, set to a native air. It was with difficulty they could restrain themselves sufficiently to sing it to the end. The congregation was very much affected. Among those who had given their offerings to the Lord were two young men, not Christians, but intimately acquainted with Vishnupunt and other native converts. They had given 10 Rs. & 5 Rs. respectively. On seeing them in the congregation, Vishnupunt's feelings were wrought up to the highest point, and bursting out in an impassioned appeal to sinners, he urged them to fly to Christ without delay for salvation. He pointed them to the proofs of his love, his sufferings in behalf of sinners, and asked why they rejected him, since if they did so they must perish forever. He seemed to be overwhelmed with a sense of their lost

condition. Such a scene occurred then as I never witnessed before. Loud weeping and sobbing were heard all over the house. Christians and sinners wept together. An excellent young man belonging to my Theological class was so overcome by his feelings that he could not refrain from crying out aloud; and when he was removed from his seat in order that he might be taken out, he fell down insensible. After he was taken to a house and laid down upon a bed prayer was made with him and hymns were sung and in two or three hours he became more quiet. When he came to himself he said that he never had such views as he had then, of his own sinfulness and of the greatness of Christ's love. Others who exhibited no external manifestations of feeling, told me afterwards that they felt their own sinfulness and the preciousness of Christ as they never had done before. This was especially true of the members of the Theological class. It was this feeling that pervaded the congregation on Saturday morning, which made it so peculiarly interesting. On Sabbath we had our communion season as well as a worn prayer meeting, and these prayer-meetings were continued through the week. At these meetings very deep feeling was manifested in the prayers and addresses of the native brethren. The schools were all dismissed during that week and the members of my Theological Class were sent out to their different villages according to previous arrangements. We trust that they will do much good, carrying the

same spirit with them wherever they go, and thus be the means of blessing many to whom they preach and tell the story of the cross of Christ.

News of this meeting was sent to Bombay by letter and one of our young men who has been attending an English school for some time there, and who was present at the Anniversary here, went to Bombay and told them all the things that he had heard and seen. We have just heard that the native brethren connected with our Mission there met together and concluded to give with the same liberality as their brethren here had done. The whole amount of money and articles given and promised here, was about 500 Rupees and in Bombay I understand nearly 300 Rupees, while the pledges of the missionaries amount to 700 Rps. We feel that God has blessed us indeed and we hope that He will bless us still more, by sending down His Spirit upon all our churches.//

Yours very truly

H. Ballantine

// P. S. On the first Sabbath in October, a young man of good caste was baptized by Mr. Vishnoopunt and received to the 2d. church. There are others of high caste desiring admission -//

Abner Doubleday Nov. 8. 1861.

Recd. Dec. 19. 1861.

Ans'd July 16.

[illegible]

Ahmednuggur Nov. 25. 1861

My dear Dr. Anderson

I enclose a copy of the account of our Anniversary as published in our Dnyanodaya. This account was prepared by Mr. Shahoo row, and it gives some particulars which are not found in the other accounts which I sent you by last mail. It is interesting, as it shows the way in which the matter was viewed by our native converts. Mr. Shahoo row himself gave their months pay (34 Rps.) on that occasion, and made a most interesting address showing how Missionaries should be regarded and treated by native Christians.

I also send enclosed a copy of part of an article recently published in a Bombay Magazine reviewing Mr. Wilder's Book on Mission Schools in India. You will perceive that while the reviewer praises Mr. Wilder for his opposition to the Deputation, and thinks the Deputation were very arbitrary and tyrannical in the measures they adopted, still he opposes Mr. W's system of heathen teachers for schools, and regards it as Mr. Wilder's weak point. In fact he removes as it were the very foundation on which Mr. Wilder has rested in his opposition to you and the Mission. I send it to you in order to show you the feeling here in regard

to schools with heathen teachers, and I have no doubt this feeling will prevail more and more -

Last week I went out to Wadale and assisted Mr. Fairbank in the formation of two churches (at Newasse and Sonay, both important places). Mr. F. will ~~write~~ doubtless send you all the particulars soon. Both were very interesting occasions

Last mail brought us Rs. 350 from different persons in England, old acquaintances, who are interested in our operations. We expect more soon -

We are all well, except Miss Farrar who is still quite feeble -

Yours very truly

W. Ballantine

Ahmednuggur. Nov. 25, 1861
Recd Jan. 4, 1862.
Ansd Jan 9/62.

Ahmednuggur Dec. 25. 1861

Rev. Dr. Anderson

Dear Sir

You will be interested in seeing what is said of Mr. Wilder in the O. C. Spectator by Dr. Wilson on the occasion of Mr. W.'s return to India. You will bear in mind that Dr. Wilson has always been very friendly to Mr. Wilder and in the matter of Mission schools has always taken his part against our Mission

"We have the pleasure of again welcoming to the shores of India our excellent friends the Rev. R. G. Wilder & Mrs. Wilder. They arrived in Bombay on the 27th October and have since proceeded to resume the mission at Kolapoor which they had the honor of founding. Mr. Wilder is not now in connexion with the American Board of Commissioners for Foreign Missions, as he has not been able to acquiesce in the educational modifications proposed by it a few years ago, but nothing has occurred between the two parties to lessen their mutual regard for each other. Mr. Wilder has been cordially bidden God-speed by the Chaplain (Champlain) Presbytery to which he belongs and from which he has otherwise received much encouragement. A general Committee has been formed in its locality for the

support of his Mission which it is hoped, may by other arrangements, be ere long enlarged. The Christian public in the West of India will doubtless extend to Mr. Wilder the assistance which it formerly tendered to his establishment. His plan of operations which may be easily understood from his able work on Mission schools, lately noticed by us, is acceptable to many; where (while?) there is room in India for every variety of evangelistic action, especially when advanced by parties of the talent enterprise and devotedness of Mr. Wilder."

You will notice the misstatements contained in this announcement, but we have thought that it was not best for us to say any thing in reply. Mr. Harding, who left here this morning for Bombay, will see Dr. Wilson, and if he learns from him that he obtained these statements direct from Mr. Wilder (as the language of the article would imply) he will show him that they are not consistent with well known facts. Morever we shall make no effort to prevent Mr. Wilder getting as much for the support of the Kolapoor Mission in this country as he can obtain.

Perhaps you may not be aware that the Kolapoor State has within a few weeks past been given up entirely to the control of the native Rajah by the English Government. Of course there will be no protection of Christian converts in

Kolapoor any more than in any other native states governed by heathen princes

Miss Farrar is very much reduced by disease and the Doctor tells us she cannot live long. She is at peace in her soul and is waiting for her change in the sure prospect of a glorious immortality — The rest of us are all well.

We had a telegram from Galle this week, saying that England had declared war against the United States. We hope this is not true, and that the news may be contradicted by the mail expected at Bombay the end of this week. We shall be in more unfavorable circumstances the coming year than we were last, if the news proves to be correct. May God avert such a war as that between England and America would be.

Yours very truly

H. Ballantine

Ahmednuggur, Dec. 23, 1861.

Rec'd Feb. 7, 1862.

Ans'd July 16.

Mr Wilder

Ahmednuggur January 25. 1862

My dear Dr. Anderson

It falls to my lot to inform you of the death of our dear Sister, Miss Farrar. She died this morning a little after one o'clock. She was in great bodily distress for the last 36 hours, and then pain ceased only five minutes before she died. She then sank gently away, and breathed her last without a struggle. She was conscious to the last moment and had no fear of death. Its sting was taken away. She was enabled to put all her trust in Jesus Christ and in him her soul had perfect peace. No clouds intercepted the bright rays of his love, and she even longed to be at home and at rest. She was very thankful for the many mercies which she enjoyed during her last illness. She had every thing around her that she wanted, and she often remarked, "How comfortable I am! What more could I desire?" It was her wish to die and be buried in India; and all her property with some slight exceptions has been bequeathed to the Mission for the promotion of that work to which her life was devoted, the education of native females. Thus the first generation of our Missionaries is fast passing away, and we that are now in the field shall soon follow them.

Yours very truly

H. Ballantine

Ahmednuggur Jan. 23/62

Rec'd March 6.

Ans'd July 16.

~~Aug March 31~~

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Ahmednuggur Feb. 8. 1862

Rev. Dr. Anderson

Dear Sir

I send you a copy of the Reports which I have prepared for publication in this country in reference to our Mission operations in 1861.

1. The Report of the American Mission.

2. The Report of the Ahmednuggur Branch.

3. The Reports of this station, including

1st My station Report,

2d Mr. Bissell's Report of the School for Catechists.

3d Vishnoopunt's Report of the 2d Church.

You will find some things in these Reports that have been written and sent to you before, but there are some things new and important. I would especially call your attention to the last page of the Report of the Mission, giving the amount of donations received in 1861 (in the whole Mission), also the first sheet of the Report of the Ahmednuggur Branch and the last page of the second sheet, and the station reports. Vishnoopunt's Report of his church will, I think, interest you much.

One mistake in the statistical table, which I sent you by last mail, is corrected in this Report. There are 96 towns villages represented in the different churches connected with this Branch, (not 93) -

We are very glad that there is to be no war between England and America. God has heard the prayers of his

people and averted that dreadful evil; and we feel that it is an omen for good. May the civil war soon cease, and peace be restored to our distracted country.

The Appropriations with your long letter were received by the last mail. We were truly gratified that you were able to send us so nearly what we asked for in our estimates. You must not expect that we shall obtain from English friends in this country any thing like the amount we received last year. That was a special effort. Besides, some of our best friends are leaving India the present year. Mr. Fraser Tytler, an excellent Collector, and Mr. Harrison the Judge of Ahmednuggur, both of whom gave us very liberal donations last year, will leave India in two or three months, not to return again. So also good friends in Bombay are about leaving India. We cannot therefore look for much assistance from friends in this country at present. Last year we were peculiarly favored. But God can supply all our needs. We hope to see the native converts doing more than they have done before. For this we shall continue to make efforts more and more.

Yours very truly

H. Ballantine

Rec'd March 24

Ans'd July 16.

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Ahmednuggur, Feb 22 1862

Rev. R. Anderson

My Dear Sir

I received a letter from Rev. Dr. Wood, Secretary at New York, three weeks ago, and have prepared a letter to Dr. Wallace of Philadelphia as he suggested. I wish you to see this letter before it is forwarded to him and so enclose it to you. After you have read it, if you approve, please forward it to Dr. Wood with such suggestions as you think best. I do not know whether the letter to Dr. Wallace will be of any use or not. You can judge better than I. — Perhaps you may wish to throw out a portion of the letter, if so I have no objection.

I sent you my Report by the last mail. There were two or three points about which I hoped to receive fuller information before the mail left, but was disappointed, and so I had to send off the Report in a somewhat imperfect state or wait another fortnight. Will you please make the following corrections of numbers in that Report.

In the Report of the Ahmednuggur Branch, on first page, instead of "fifty nine native helpers" write "sixty native helpers", and instead of "thirty seven out stations" write "thirty nine out-stations".

At the bottom of page 3rd or top of page 4th write, "the Mission has only thirty nine out stations besides the six stations, and that therefore there are 51 places in which Christians reside."

On the 4th page also write, "We have now 24 village schools containing about 275 pupils."

Kindly excuse these mistakes which arose from the

difficulty of getting accurate returns from all the brethren as promptly as was desirable.

I hope Mr. Gordon will receive my account of the Ahmednuggur Branch with the Treasurer of the Board by this mail. I forwarded it last week, with an abstract of the expenses of the Branch for the year and a letter to Mr. Gordon, to the brethren of the other Branches for examination, and have requested Mr. Harding to forward it to Boston. You will be interested to see the abstract of expenditures and the comparison I have made of the expenses and appropriations for 1861, in my letter to Mr. Gordon.

Yours very truly

H. Ballantine

Ahmednuggur, Feb. 22, 1862.
Rec'd, April 5,
Ans'd July 16.

Mr. Ballantine

Munnanugoon, March 10. 1862

Rev. Dr. Anderson

Dear Sir,

Your letter of Jan 7th was received on the 28th February. I was glad to see the printed letter to Dr. Candlish and hope it will do good both in this country and in Great Britain. Some of our brethren in the Mission fear that the publication of the Mission resolution with regard to Mr. Wilder's book, will occasion a controversy with him, but we shall not enter into controversy with him, if it can be avoided.

I sent by last mail under cover to you, a letter to Dr. Hord, inclosing a long one to Dr. Wallace of Philadelphia, in reply to statements made in the Pres. Quarterly Review, which I hope you will receive safely.

Dr. Mullens of Calcutta is preparing another work on the statistics of Missions in India, and he has sent to us for the statistics of our Mission for the last ten years. His previous work on the same subject brought the ~~statistics~~ of Indian missions down to the end of 1851. I am anxious to give him a full and accurate view of our Mission policy and its results thus far, and shall make some of the same statements that are presented in my letter to Dr. Wallace. Your letter ~~sent~~ to Dr. Candlish will be in good time.

It may interest you to know, that during the

ten years ending Dec. 31. 1861, we received to the church on profession of their faith, 500 persons, besides six persons restored, who had been excommunicated. The number received during the previous 20 years — from the establishment of the Mission in 1831 to the end of 1851 was 171; besides six that came from other churches.

The mails bring us good news of the successes of the Federal forces in Kentucky, and we hope that the result of these successes will be of very great importance to the Northern cause. Would that we could soon hear that this war had come to an end.

A good opportunity is now offering of a passage to America and Mr. Rose is thinking of availing himself of it, and proposes to take our Henry with him. It becomes a very difficult question whether we ought not to send him to America by this opportunity. Oh these painful separations! May we be guided aright in our decision

We learn by letters from Tutuila this morning that Mrs. Powell's health is very poor, and we should not be surprised to hear of her dropping away at any moment.

Yours very truly

J. Ballantine

Ahmednuggur March 10. 1862
Rec'd. April 16.
Ans'd July 16.
Letter to Custers
Sundry

Extract from Mr. Ballantine's letter dated Ahmednuggur, March 24, 1862.

Mr. Harding says, "I chanced to have a seat near Dr. Broughton. He was speaking of his past life in India and his long residence at Kolapoor. Mr. Wilder's name was mentioned and ~~Mr.~~ Dr. B. went on from that for nearly half an hour. He speaks in the most unqualified terms and relates a good many incidents illustrating Mr. Wilder's dishonesty. He says, Mr. Wilder had the impudence to send him a copy of his book. He had not read it except in places and especially where he speaks of Kolapoor and he says that <u>in almost every respect his representations of Kolapoor and his work there are utterly false.</u> I see no reason to doubt Dr. Broughton's word. He is considered a pious man and he has that appearance. I asked him who

Mr. Wilder was, and he said he had not heard of such a man in that region. Considering what Mr. W. has been up to this time it seems to me almost certain that we shall yet have trouble with him, yet when people understand his true position, I do not think he will have much influence."

You remember that we spent the month of January and February 1860 at the Maharbaleshwar Hills. At that time Dr. Broughton was superintendent of that station (which you know is kept up as a sanitarium for English troops) Once when I was absent from home he called upon Mrs. Ballantine and made to her statements regarding Mr. Wilder's course at Kolapoor, declaring that he was the most dishonest man he knew, and that he had no influence whatever with the natives. I did not repeat these things to you as I did not

like to have them rest on Mrs. Ballantine's testimony alone. We have now Mr. Harding's testimony to the same effect, but as his letter is a private ~~one~~ letter I do not think that any public use should be made of these statements. (Dr. Broughton also repeated some of these statements to Mrs. Stearns wife of Mr. W. F. Stearns, merchant in Bombay, son of President Stearns of Amherst College.) You will notice what Mr. Harding says of "Mr. ~~Wilder~~ Nelder of Kolapoor." When I first read Dr. Candlish speech in the Edinburgh Witness, I felt confident that he had made a mistake in reading Dr. Duff's very bad handwriting and read "Nelder" for "Wilder." The statement of Dr. Broughton confirms my view, and I am sorry that you did not think of it when you drew up your letter. There was no Mr. Nelder of Kolapoor. Dr. Duff referred to Mr.

Ahmednuggur March 24, 1862.

Dr. Broughton on

R. G. Wilder.

Wilder.

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Ahmednuggur March 24th 1862

Rev. Dr. Anderson

Dear Sir

I wrote you by last mail, and have since received your long letter of Jan. 9th–14th. The copies of your printed letter to Dr. Candlish have also come to hand, and Mr. Harding has distributed a good many copies. We shall keep quite a number on hand in order to use them as occasion shall require.

In the mean time let me copy for you a portion of a letter I received from Mr. Harding last week, as it shows that we may receive assistance from unexpected quarters in a controversy with Mr. Wilder, if he should venture to attack us. The Dr. Broughton spoken of in this extract was long stationed at Kolapore, and was there with Mr. Wilder before the latter returned to America. He is well able to testify concerning the things of which he speaks. He bears a high character and is connected with some of the most influential families. He has recently been appointed to a high post in Bombay, and is thus in a situation to exert much influence.

Mr. Harding says, "I chanced to have a seat near Dr. Broughton. He was speaking of his past life in India and his long residence at Kolapore. Mr. Wilder's name was mentioned, and Dr. B. went on from that for nearly half an hour. He speaks in the most unqualified terms and relates a good many incidents illustrating Mr. Wilder's

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We have heard with great regret of the death of Dr. Dwight of Constantinople in America. Mr. Hazen writes me that he was killed on a rail way in Vermont. It would seem that he was killed the same day that Miss Farrar died, Jan. 25th. We also hear via England of the death of Mr. Breath of the Nestorian Mission in Oroomiah from cholera. And Dr. Bridgman has recently fallen in China. Thus God is taking his faithful laborers to himself one after another. Who will take the places of the fallen!

We have about determined to send our eldest son, Henry, now in his 16th year, to America with Mrs. Wood, on the Ship Stafford (on which vessel a son of Dr. N. Adams of Boston is one of the mates). It is very painful parting with him. Oh for grace to sustain us under these repeated trials. I do not know who will become his guardian, as I have not made any arrangements as yet in regard to this matter. I hope he will be able to enter college next year as he has made good progress in his studies. I hope you will allow him the usual amount given to sons of Missionaries.

Yours very truly

H. Ballantine

Ahmednuggur, March 24,

Rec'd. May 5.

Ans'd May 19

Mr Wilder ✓ P.C.

Miss McHenry

Bombay April 9. 1862

Rev. Dr. Anderson

Dear Sir

Mrs. Ballantine and myself came down here last week with Anna and Henry to make preparations for their embarcation, and yesterday they set sail on board the ship Ticonderoga Capt. Stoughton for New York. It was hard parting with these children but we are comforted with the thought that it was plainly our duty to send them forth from us and give them the opportunities which they can find in America for carrying on their education, and what is duty is always best and even pleasantest in the end. The children themselves felt that it was best that they should go, and went in very good spirits. They have very good accommodations on board the Ticonderoga, which is a ~~[illegible]~~ large ship, and Mr. Wood is with them and will see that they are well taken care of. Mrs. Eldridge and Miss Eldridge are excellent female companions for Anna, so that we could not ask for ~~more~~ a more favorable opportunity for sending these children. We hope they will have a safe passage to America. They will probably reach New York about the 1st of August. I hope that Mr. Merwin will look after our children and help them get their things from the ship, and also assist them in starting off towards New Hampshire. Probably Lizzie and Julia will go to New York to meet them on their arrival

your rules will not probably allow of your affording Anna any assistance from the funds of the Board, as she will be eighteen in four months after her arrival in America. I would merely say that she has done a great deal of Missionary work in the last two years, teaching the little girls in her mother's school — I hope you will give Henry the usual allowance. I think very likely he may go to the school at East Hampton, Mass., to prepare for college. We commend these dear children to your prayers.

Yours very truly

H. Ballantine

Rec'd May 17.
Ans'd May 19.

P. S. By last mail I received a letter from an English gentleman in Nice, Italy, formerly a resident of Ahmednuggur, B. Hutt Esq., enclosing an order for 500 Rupees for the Mission. He says in his letter "You are quite right in supposing that I continue to take an interest in India and especially in your Mission work, which I greatly rejoice to find extending itself so widely under the blessing from on High. You have now practical experience of the wisdom of your system, which I always thought most admirable."

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Ahmednuggur, April 25th 1862

Rev. Dr. Anderson

Dear Sir

I wrote you from Bombay on the 9th inst., the day after our children Anna and Henry sailed in the Ticonderoga for New York, with Mr. Hood. We left Bombay on the 10th and arrived here the next day. On Sunday, 12th inst., we had a sudden death from cholera. Ramgabai the wife of one of the members of the Theological Class, was removed from us by the stroke. She was a very exemplary and well educated Christian and well fitted to be the wife of a pastor. Her death is a great loss to us. She had just returned with her husband from Khokur, where he had been laboring for three months while Mr. Barker was absent in another part of his field. This young woman was most severely beaten with her husband last year by the people of the village of Nudgaum near Khokur, and was almost killed by their violence. It is remarkable that in the cramps and severe pains accompanying the cholera, she complained of having the greatest pain in her joints where she was bruised in that beating. She left a small infant.

The cholera is raging to some extent in many villages around us but there are not many cases in Ahmednuggur. We are anxious at such a time as this for the families living in the rural districts, where they cannot obtain medical aid readily, and

have to depend on their own knowledge of medicine when any case of illness occurs in their families. We can only commend them to the Great Physician, who is always near them.

On Tuesday the 15th inst. I commenced my lectures with the Theological Class for this term last year. The greater part of the class had come in before the 1st inst. and had been pursuing their scientific studies in the Seminary under Mr. Bissell.

Perhaps I ought to tell you of some things which occurred when I was at Bombay, in connection with Mr. Wilder's affairs. I met Dr. Wilson several times and he very naturally introduced the subject of Mr. Wilder's book. He spoke of your letter to Dr. Candlish and of the resolution of the Mission embodied in it. I told him that that resolution was not intended for publication, but that inasmuch as it had been published we were prepared to sustain it. I took occasion then to state to him that there were many plain facts showing that his (Mr. Wilder's) statements were unfounded. I mentioned some facts contained in your last letter to me, as for instance that Mr. Wilder had opposed the establishment of an English school at Bombay by our Mission then, whereas he maintains in his book that the Missionaries were unanimous in desiring & demanding it. I also mentioned the fact referred to in my letter to Dr. Wallace regarding Mr. Munger's carrying a bag of coin to his chapel with him, in order to secure an audience, and asked Dr. Wilson what he thought of a statement like that, when Mr. Munger was in the habit of distributing his charities

to the poor in the same way before the disbanding of the schools. Dr. Wilson replied that the suppressio veri was as criminal as a direct falsehood. He added that it was always his custom, when he went to the Mahabuleshwar Hills, to distribute his charities in the same way. He also remarked that Mr. Wilder had dealt very unfairly with him (Dr. W.) by putting into his book only a portion of his letter on the subject of Mission educational policy, and that he had been thinking of writing to you and sending you his whole letter. He also made some remarks showing that he disapproved of Dr. Duff's view of Mr. Wilder's book as expressed in his letter to Dr. Candlish (quoted by Dr. Candlish at the Conference in Edinburgh). Dr. Wilson said that he would have different modes of Missionary operations carried on together, and he disapproved of the educational policy being adopted exclusively.

Dr. Wilson & Mrs. Wilson came up from Bombay to Poona in the same train with us, they being on their way to the Mahabuleshwar Hills. Just before we started from Bombay he mentioned to me that he had received within a day or two a very short letter from Mr. Wilder, asking him if he had seen Dr. Anderson's printed letter to Dr. Candlish and wishing his advice as to what he had better do under the circumstances. As Mr. Harding was there at the station with us, we three had considerable conversation on the subject together. Dr. Wilson remarked that he thought of writing to Mr. Wilder telling him that he had better write to us asking what statements in his book he considered as inconsistent with truth or as giving a wrong impression, and then he could have an opportunity

of showing what we disapproved in it; and he (Dr. W.) hoped that explanations would be made privately which would render any public controversy unnecessary. Mr. Harding and myself told Dr. Wilson that we should have no hesitation in stating to Mr. Wilder the grounds of our resolution that the Doctor was unworthy of confidence, but that we had little hope that our explanations would be satisfactory to him, or that we should come to any agreement even in matters of fact; and that if the statements we made were brought before the public, as we had no doubt would prove necessary if a correspondence were commenced between us and Mr. Wilder on the subject, the result we were sure would damage Mr. Wilder's character very much, and we feared it would be an injury to the Missionary cause in general. Still we were ready to meet the demand which might be made for the facts necessary to sustain our resolution, and to do it in the most quiet way or in the most public way, as the necessity of the case should seem to require. Our object was to show Dr. Wilson, that we had strong facts upon our side and that we felt secure in our position, and we hoped that he may use his influence to prevent the matter being brought before the public for it could not fail in that case to prove very injurious to religious interests generally in this country. Mr. Wilder has much more to hope from keeping this matter in abeyance than in ventilating it. He has made all his friends here think that he is on good terms with the Board and with this Mission. If he brings these matters before the public he will know that many who are very friendly to him will henceforth have very little confidence in him. May God direct all this matter according to his own good pleasure.

If he sees fit to bring upon us further trials in connection with Mr. Wilder, we can only say, "It is the Lord, let him do what seemeth him good".

Mr. Wilder has just published a Report of the Kolapoor Mission for 1861. It is characteristic of the man A copy will probably be sent you from Bombay.

April 26th. Yesterday the mail came in. We were very sorry to hear through Mr. Wyzen of the death of Mrs. Wood of New York.

We hope that you will not fail to send us a reinforcement this year. Mr. Wood having gone from Satara, our wants are more urgent than before. We wish you could send us four men at once, one for Bombay, one for Satara, one for Sholapore and one at least for this Branch.

I had a letter yesterday from Edinburgh containing a remittance of £13 for the Ahmednuggur Mission, the remains of the former collection commenced last July.

With much love from Mrs. Ballantine & myself to Mrs. Anderson & yourself.

Yours very truly

H. Ballantine

Ahmednuggur Apl. 25,

Rec'd June 19.

Ans'd July 16.

Mr. Wilder

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Ahmednuggur July 23d 1862

Rev. Dr. Anderson

Dear Sir

Your letter of May 19th was received on the 11th inst. and I thank you much for your kind offers of assistance in regard to our children Anna and Henry. We hope they are now near America, and we long to hear of their safe arrival for we cannot but feel anxiety on their account. I have today written to J. V. Darling Esq. of Warsaw, New York who has offered to be the guardian of our children, and he will at once make application to you for the allowances usually given to Missionaries' children in their behalf. On his application will you kindly send him the amount allowed.

We have nearly closed our business meeting of the Branch, and I hope to send you the minutes by next mail. Our estimates for the expenditure of 1863, I have sent to Mr. Dean & Mr. Harding for their examination and if they approve Mr. Harding will forward them by this mail to you.

Mr. Fairbank & Mary came in to Ahmednuggur on the 12th inst. and last Sabbath morning I baptized their infant son and Mr. Bissell's infant daughter.

In great haste

Yours very sincerely

H. Ballantine

Rec'd. Sept. 4.

Ack'd. Jan. 2./63.

Guardian &c.

M. [illegible]

Extract from Rev. H. Ballantine's
letter, dated Ahmednuggur, India,
Oct. 8th 1862

Rev. G. W. Wood D.D.

Dear Brother

× × × × × I was sorry to learn
om the Evangelist, of the death of Dr. Wallace.
Perhaps his illness may have been the reason
my letter remaining unnoticed. I cannot
ink that he would have been so unfair as to
ve invited statements and explanations from
e Missionaries in reference to those points about
ch he said the community had great doubts,
d then after receiving the explanations that
should decline to publish them. I suppose
did not keep a copy of my letter. If you
d it might have been well to publish it with
explanation of the cause of the delay. But
will know what is best. I am sorry to
that Mr. Wilder is giving us trouble
ain. A few weeks ago he sent a copy of his
ok on Mission Schools to the Editor of the
mbay Times for Review. The Editor read it

and believed its statements without reserve, and wrote two articles strongly worded against the Deputation and the American Mission. Mr. Harding talked with the Editor and showed him that the statements of the book were not to be depended on. Some one then sent the Editor a copy of Dr. Anderson's letter to Dr. Candlish which he published entire considering it an antidote (as he himself remarked) to his previous articles. Who sent the letter to the Editor I do not know and cannot discover. This drew out Mr. Wilder and the Times of Oct 3 contains a long letter from Mr. Wilder in reply to that letter of Dr. Anderson. It is written in his usual style giving the people to understand that the Deputation suppressed Mrs Hume's school in Bombay as well as the Seminary and vernacular schools at Ahmednuggur and the English High School at Bombay. He also states that the Arcot Mission, and Amoy Mission and the Reformed Dutch Church all left the Am. Board in consequence of the course taken by the Deputation. We shall have to answer this letter but hope to do it very briefly.

Letter to Rev. G. W. Wood

Ahmednuggur, Oct. 8, 1862.

Rec'd Dec. 6.

Mr. Wilder

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Ahmednuggur, Oct. 21. 1862

Rev. Dr. Anderson

Dear Sir

On Sabbath Oct. 5th three persons were received to the Second Church here by Mr. Vishnoopunt, and on the succeeding Sabbath fifteen persons were received to the First Church, on the profession of their faith. Of these 18 new members, eight are members of the school for Catechists, and six are girls from Mrs. Ballantine's school. The remainder are women, of whom two are wives of Christians, one is a widow of a Christian who died many years ago, and another is the daughter of Christian parents but her husband is not a member of the Church.

Of the eight young men belonging to the school for Catechists one belongs to Satara, one to Mr. Barker's field and one to Mr. Fairbank's field. Two of the number are the only children of our deceased brother, Shaikh Daood, whose death was mentioned, with some particulars of his life, in our Report for 1860. ~~was~~ He suffered from poverty and from disease, but he left his wife and children the rich legacy of his earnest and believing prayers. His wife was received to the church the same year that he died, and his boys have now come in also. "Leave thy fatherless children,

I will preserve them alive, and let thy widows trust in me."
Daood rested on this promise with unshaken confidence. Like Christiana and her children, the widow and her two sons are now following in the same path which the dear husband and father recommended by his example and earnestly exhorted them to pursue. The mother of Daood's widow too, once a strong believer in Mahomed, now worships the blessed Saviour and desires to profess his name before men, as she will probably be received soon.||

Several of the girls in the school date their interest in religious things from the departure of their teacher, [our dear daughter Anna], for America in April last. This affected them much and was the means in the hands of God, as we believe, of drawing them to the Saviour. The hymns which she taught them to sing, "I want to be an angel", "The Shining Shore," "Oh, that will be joyful", "Will you go", "Heaven is my home", &c. &c. may have had an influence on their minds also, for these hymns are great favorites with them.

|| I am happy to say that a small book of "Hymns for Children" has just been published by the Mission. It contains 64 hymns in Mahratta, printed with the air of the tunes to which they are sung. The metre of the English hymns is preserved in the Mahratta version which is carefully adapted

to the tune. The most common tunes in the Children's Hymn and Tune Books at home are now in use among the Christian children of this country, and they sing them with the same enthusiasm which is manifested by the children in America. The best pieces have been taken from the Oriola, the Bell, and other similar books, and never have I found more enjoyment than in the efforts I have made during the last two years to put these sacred songs into Mahratta in such a form as to make them attractive to the children here, and it has afforded me very great pleasure to see the interest with which every new hymn and tune was learned. May these efforts result in leading many to sing the praises of Christ on earth, and in preparing great numbers of young and old to sing hosannas to him forever in heaven.

Yours very sincerely

H. Ballantine

P. S. Oct. 25th Our Mission Meeting commenced on Tuesday of this week (21st) All the members of the Mission are now assembled together and all are in usual health. The Anniversary exercises will commence probably on Thursday of next week, (30th). May we have the Spirit's presence

I send you Mr. Wilder's letter, as printed in the Times of India for Oct. 3d. — Your letter to Dr. Candlish was published in full in the same paper in September. Who sent it to the Editor we do not know. It was not any one of this Mission so far as I can learn. The Editor had previously published a couple of articles in his paper, reviewing Mr. Wilder's book very favorably and speaking rather strongly against our Mission policy and the course of the Deputation, and on being informed of the mistakes he had made he said he was willing to insert any statement we desired to make, modifying his remarks. After he had published your letter to Dr. Candlish, he wrote to Mr. Fairbank saying that he had now given the antidote to his former representations.

The subject of Mr. Wilder's letter was brought before the Mission yesterday, and it was decided that it is not expedient for us to answer it. I send this letter to you however, that you may say what you think had better be done in regard to it. It affects you more than any one else —

Yours very truly

H. Ballantine

Rec'd Dec. 4, 1862
Wrote Dec. 5
Ack'd Jan. 2, '63
Mr. Wilder

Ahmednuggur, Nov. 10. 1862

Rev. Dr. Anderson

Dear Sir

Our Annual meeting for business closed last week and I send you the minutes of the meeting of the Mission and also of the Branch. One of the principal things attended to at this meeting, was the examination of the Theological Class, which has now completed its three years' course of study. The young men connected with this class were examined on the studies pursued the past year, and also to some extent on theology in general, and sustained a very good examination. Four members of the class were licensed to preach the gospel, the licensure of the three remaining members being deferred until they could obtain more experience. The class numbered the past year only seven members, the two teachers who had studied with the class for the two previous years having been unable to continue their studies on account of the duties of their schools.

The Mission determined to form a station at Sholapoor, and Mr. & Mrs. Harding left here today for that place, taking one of the licentiates and two other of our native Christians with their families, to help them

in this work. We look to the next reinforcement to supply the wants of Bombay.

We have had an excellent anniversary this year. I have no time to send you an account of it now. But this is unnecessary as the Bombay Guardian gives full particulars, and the Nos. of that paper for Nov. 8th & 15th, containing accounts from the pens of other brethren, will be sent you from Bombay. I can only say that we had evidences of the presence of the Holy Spirit with us though not in the same way or with the same external manifestations as last year. Offerings were made to the Lord by some of the native brethren, though nothing was said to them on the subject, as on account of the great drought this year and the high prices of provisions few were in circumstances to give much to benevolent objects. Still the donations made in money and in valuable articles presented and in written promises given in, amounted in all to more than 100 Rupees.

Yesterday three persons of high caste were received to the Second Church, being baptized by Mr. Vishnupunt. One of these is a Brahminee, (whose husband is not a Christian though the brother of Vishnupunt), another is a girl from Mrs. Ballantine's school, who is about

to be married to a young man just licensed to preach the gospel; the third is a young man who belonged to the tailor caste and has left father mother and other relations and has even submitted to the loss of his wife for the sake of Christ & his salvation. Two other men of high caste were examined last week by the church and approved, but one of them was ill and unable to be present yesterday, and the other, an old man, was desirous to wait a while before coming forward saying that he wished to settle some matters before making a public profession. He however seems firm in his attachment to Christ. Thus God is adding to his church such as we trust will be saved. I should add that all these five persons have been very regular in their attendance on religious services in the Second Church for several months, one or two of them indeed for more than a year.

Yours very truly
H. Ballantine

P. S. Mrs. Ballantine and myself thank both you and Mrs. Anderson for your kind attentions to our children while in Boston and for keeping all four of them so long in your house, as well as for the kind advice you gave them. Such kindness to our children always touches our hearts.

Rec'd Dec. 20.

Ack'd Jan. 2. /63.

Ahmednuggur Feb. 10. 1863

Rev. Dr. Anderson

Dear Sir

Your letter of Dec. 8th was received by last mail. Nothing else has occurred in reference to Mr. Wilder that deserves mention, since I last wrote you.

I want to write you a long letter about various matters, such as the salaries of our native assistants, the location of brethren &c. &c., but I have no time at present.

I send you my Station Report for 1862, which I have just prepared, also extracts from my Report of the Branch. This will be printed probably in the course of a month, and then copies of the printed Report will be sent you. You will be glad to know that the donations to the Mission during the past year have exceeded 6000 Rupees, and that 245 Rps. of this sum have come from our native congregations. The Treasurer's accts. will be sent home by the next mail. The abstract of the expenses of this Branch for 1862, which I have made out for Mr Gordon, will show you that we have kept our expenditure within the

appropriations made by the Committee

I am happy to say that we are all well

yours very sincerely

W. Ballantine

Ahmednuggur, Feb. 10, 1863.
Rec'd March 24.
Ack. Sept. 30

Private 283

Ahmednuggur, August 20th 1863

My dear Dr. Anderson

It is probable that Mr. Bissell will return to America with his family at the close of this year and it becomes a question with us whether we shall send our son William (next to the youngest) with him. It is a very good opportunity, but there are two or three difficulties which I will mention. 1st Willie will be 15 years old in February next and should have the advantages of education in America. Still we fear to send him away from us on account of his peculiar character. He is much less mature in character than Henry was when he left us, not near so careful and prudent. 2d We have no idea where we can send Willie. We know not who will take care of him nor indeed do we know how to support him in America. On this account we have thought that we should prefer to retain him in India another year at least. If we should be able to take him home ourselves at the close of 1864 when he is 16 years old, we should feel that it would be better for us to do so than to send him with the Bissells a year earlier. At the beginning of 1865 our youngest son John will be 13 years old, and we might hope if we visit

America in 1865 to find places for both Willie and Johnnie, and might then return to India feeling that our younger children were satisfactorily provided for. I would add that as our first visit was made to America in 1850 just 15 years after coming out so this second visit if made in 1865 will be in just 30 years after we first left our native land. Please let me know whether you will approve of this arrangement. If you can propose any plan by which we can perform our duty to our children and still remain in this country we shall be happy to hear it, for we have no wish to leave our work. It is possible that the Mission may be in such a state that it will not seem proper for me to leave here at the time mentioned, but if Mr. Hazen comes out this year and Mr. Chapin next year, I hope things may be in such a train as to allow me to go. You will remember that we have long been separated from our dear daughters Lizzie and Julia, and we are very anxious about the latter especially, in view of some of her last letters. I am not sure but that it may be Mrs. Ballantine's duty to take the two children now here with us.

and return to America with the Bissells, both for the sake of her own health and for the purpose of taking care of the children. We wait for light on the subject of our duty.

My nephew, W. W. Ballantine, and his wife are here with us, and intend to remain till after the meeting in October. The physicians in Bombay advised them to come up and spend the rains here on account of her health. The climate here seems to suit them very well and they have become much stronger since they came here.

Mr. Bruce and his wife left here last month in company with Mr. & Mrs. Barker for Khokar and they are enjoying themselves there very much. Mr. Bruce is entering into the work there with great interest. As that will probably be his station we are glad to see the interest with which he regards that part of the field.

Mr. Abbott is now in Ahmednuggur with his family, occupying a house which he hires for 50 Rps. a month (according to a Resolution of the Branch passed at its meeting last month, the minutes of which I sent you by last mail). The health of his family seemed to him to render this step necessary.

The house formerly occupied by Miss Farrar is vacant but Mrs. Abbott's strong feelings in regard to the house occupied by Mr. Bissell render it inadvisable in Mr. Abbott's opinion that they should go into the house opposite, as it would have an unfavorable influence upon her health. You have little idea how much trouble this matter of the Mission house has given us and is likely still to give us. When the Bissells leave here, the Abbotts doubtless intend to occupy that house again, notwithstanding your ~~your~~ letter of Aug 12 1862, as they occupied it during Mr. Bissell's absence in Bombay in February March & April of this year. The native Christians know of this difficulty and the influence is not happy. What shall we do? Mrs. A. seems to be a monomaniac on the subject of that house. If you wish for farther information on this matter I would suggest that you write to Mr. Abbott himself making inquiries about Mrs. Abbott's health and the prospect of their being able to continue at Rahoori. Mrs. A. says that she cannot remain at Rahoori comfortably more than two or three months in the year, and thinks that the Mission ought to build another house in Ahmednuggur expressly for them,

and that that house should be the one occupied at present by Mr. Bissell. If you can do any thing to relieve us of this difficulty, which is likely to trouble the Mission in more ways than one, all of us will be very grateful to you, for here we are helpless. Your letter of August 12th 1862 was very timely and relieved us for the time from difficulty. I should have written you about this before, but I felt that it was Mr. Abbott's place to present the subject himself, and I wish he had done so.

Yours very truly
H. Ballantine

P. S. On the last Sabbath of last month, July 26th, I received six persons to the first Church. Of these two were men, one a woman, and three ~~two~~ girls belonging to Mrs. Ballantine's ~~girls~~ school. I also received six persons to the Church in March, - one man, three women, and two girls of the school. I expect to receive one man next Sabbath, as he was examined by the Church last Sabbath, and approved. This will make four ~~men~~ received this year, - all independent of the Mission, - four women, and five girls of the school. The man to be received next Sabbath was formerly a gosavee, or religious mendicant,

but for more than a year he has been asking to be received to the church. He has a wife and two children, and is a person of more than ordinary intelligence and influence among his own people."//—

Ahmednuggur, Aug 29, 1868
Rec'd Oct. 7.
R. C. W. ✓
Julia N. — Noted Oct. 24
Mrs Abbott
J. R. C.

Manepy Oodooville? Ahmednuggur, Sept 25. 1863

Rev. Dr. Anderson

Dear Sir

I wrote you last month, and since then several interesting circumstances have occurred with us. First, a girl of 13 years of age, and two or three weeks after, a young man of 18 or 20, both of high caste, left their relations, being desirous of embracing Christianity, and took up their residence with some of our Christian converts. Efforts were made by their friends to induce them to return but without avail. The girl was taken before the Magistrate, and declared to him her purpose to become a Christian. He decided that in consequence of her tender years she must be given up to her mother; but she returned here again in two days after, and no further effort was made to recover her. She is now in the girls school, ~~[illegible]~~ learning very rapidly, and wears a countenance indicative of the greatest happiness. The circumstances under which this girl received her first impressions of Christian truth are such as to cheer and encourage us greatly. I will give you some further account of these two persons when they are received to the church which will probably be in a few weeks.

During the first week in this month, the Governor of Bombay, Sir Bartle Frere, visited this place. On the morning after his arrival he let us know that he would be glad to see any of our Missionaries, who might desire to call upon him and mentioned the time when he would be ready to receive us. Three of our number at once went to call upon him, and he made many inquiries of us about our work, our converts, our schools, &c. In all his conversation he manifested his interest in the Missionary work and in the progress of true knowledge. The next day he visited our schools, which were assembled in the large chapel and were examined in some of their studies in his presence. Several of his suite, gentlemen high in the civil and military services, accompanied him, and all appeared much interested although some of them were not very familiar with the Marathee language. The Governor remarked to us that he was very much pleased with the religious instruction given in the schools, and was particularly struck with the thoroughness of that instruction. He was

also very much gratified with the singing of the children who have learned to sing many English and native tunes. At the close they sang, "God Save the Queen" in Marathee, all rising up. The Governor said that in his opinion Missions in this country had not paid sufficient attention to singing, and he was glad to find that we were making so much use of this means of impressing the truth upon the minds of the natives. At the request of one of the Secretaries to Government who was unable to accompany the Governor on Friday to visit the schools, they were assembled again on Saturday at the same place and several ladies and gentlemen were present and expressed great interest in the examination. One of the gentlemen present on Friday, W. Hart, Esq. brother-in-law of the Governor, afterwards sent us a donation of 200 Rps. for the Mission schools. (A few months ago the Governor sent our brethren in Satara 200 Rps. for the Mission, in the name of Lady Frere). His Excellency remarked to Mrs. Ballantine that he hoped to give Lady Frere the pleasure of seeing these schools next year. She is now in England.

The week after the Governor had visited our schools, I received a letter from a young gentleman in the Medical Service in this country, (who was formerly stationed here but is now 600 or 700 miles distant), saying that he had deposited 1000 Rupees in one of the Bombay Banks for our Mission, to form the nucleus of a fund for the ~~permanent~~ benefit of the Catechists' School at Ahmednuggur, the yearly interest being available for the expenses of the school. He wished his name not to be mentioned in connection with the donation.

During the same week we had a visit from our good friend, W. F. Stearns Esq., an American merchant in Bombay, (son of President Stearns of Amherst College). Providence has greatly prospered him in his business, and he was desirous of making the Mission a donation. Before he carried his purpose into execution however, he was determined to see our schools and Missionary operations for himself, as some persons had been whispering in his ear that our Mission policy was a bad one, and that we had made a great mistake, &c. &c.

He came and saw our schools and was very much delighted with the appearance of the scholars. He made particularly enquiries about our system of labor, our Theological Class, our plans of education for the future &c. &c. After looking at our estimates for the expenditure of next year, he asked what amount we could probably expend to advantage beyond the amount we had asked for. I made a rough calculation and told him, that apart from large buildings which were much needed for our schools in Ahmednuggur, we could probably expend ~~about~~ 6000 Rupees and still be within the limit of the demand. He looked over the figures and having raised the sums put down for additional chapels school-houses and teachers, he declared his intention of giving the Mission 5000 Rupees (= $2500) this year, above the amount allowed us by the Board ff to be expended as follows.

For the school for catechists	Rs. 900
For the girls school	700
For native assistants	800
For new chapels	1000
For school houses	1000
For teachers	600
Total	Rs. 5000

"This sum", he added, "I am ready to place in your hands whenever you may desire." The expenditure of this sum will not be confined to this year, but will necessarily run over into next year also. // We are thankful that God has put it into the heart of his servant thus to aid us in our work, and we feel that he thus signifies his approbation of our labors.

I am sorry to say that the Free Church Mission in Central India has just met with a very great loss. Their Missionary at Nagpore, Rev. S. Hislop, was drowned on the 4th inst in attempting to cross a small stream swollen by the rain. We knew Mr. Hislop well, as he stopped with us several times on his way from Bombay to Nagpur and from Nagpur to Bombay, and we esteemed him very highly as a faithful minister of Jesus Christ and an earnest Missionary. In common with all the Missionary body in this country we mourn his loss. He first came to India nineteen years ago. May the God of the widow and fatherless bless his stricken family.

Yours very sincerely W. Ballantine

Ahmednuggur Sept. 23, 1863.
W. Ballantine
Rec'd Nov. 11.
Ack'd Jan. 22. 1864.

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Ahmednuggur Oct. 10. 1863

Rev. Dr. Anderson

Dear Sir

I wrote you last month, giving you an account of the visit of H. E. the Governor of Bombay to Ahmednuggur and of his coming with the principal men of his suite to see our schools. A few days ago I received a letter from his Private Secretary enclosing 100 Rps. as a donation from the Governor to our Mission Schools - with strong expressions of the interest which he felt in our work - I also received 50 Rps. from the Private Secretary himself for the same object - If my letter of last month is published you will doubtless see fit to mention these facts in connection with it.

Our Mission meeting is to commence on the 20th inst., and our public Anniversary on the 29th. Mr. & Mrs. Bruce have just returned from Khokar after a stay of more than two months. They appear to be delighted with the Mission work in the villages -

Yours very sincerely

H. Ballantine.

Ahmednuggur Oct. 10. 1863.

Ahmednuggur, Oct. 10. 1863.

Rec'd, Nov. 21.

Ackd Jan. 22. '64

Donations

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Ahmednuggur Oct 26. 1863

Rev. R Anderson D. D.

Dear Sir

I enclose a letter, which I have prepared by the direction of the Mission to the American Bible Society, and beg that after reading it you will forward it to Rev. Dr. Holdich. The arrangements for the preparation of the reference Testament in Marathi, I think are such that we shall succeed in accomplishing this work in a very satisfactory manner.

We are now all assembled here in Mission meeting, and so far have settled some very difficult questions with a great degree of unanimity. Mr. Bissell has been quite ill with fever but is now nearly well again and is able to attend all our meetings. He needs the change to America very much and is expecting to leave here with his family at the close of the year for that purpose. We are hoping that Mr. Hazen will be here soon after the beginning of the year to take his place

The Mission have decided that Mr. Hazen on his arrival in India shall be stationed at Ahmednuggur to take charge of the school for Catechists. We know not what we shall do if he should fail to come as expected.

I am sorry to say that two parcels of letters which I have sent from here by the overland mail have failed to reach Boston one sent March 26th, the other sent June 6th both via Marseilles. The former contained a letter to Mr. Gordon, the latter contained a letter to Mr. Treat in regard to Lizzie's going to Turkey. I have made efforts to recover these letters, but it is of no avail. I fear there is some roguery in the Post Office somewhere. It annoys me the more that many other letters were lost at the same time (which were sent in these parcels) and we know not how to prevent such occurrences in the future.

Yours very sincerely

H. Ballantine

I send a letter to Mr. Hazen - which you may read if he has left America, & then destroy.

H. B.

Ahmednuggur
Rec'd Dec 12/63
Ack'd Jan 29/64

Ahmednuggur Nov. 11. 1863

Rev. Dr. Anderson

Dear Sir

I enclose a copy of the minutes of the meeting of the Mission, and also the minutes of the Branch meeting just held here. Some matters of importance were decided at these meetings. At our Branch meeting we had to arrange for the expenditure of the 5000 Rupees given by our good friend W. F. Stearns Esq. of Bombay. You will see that we have made arrangements for taking 30 additional boys into the Catechists' school next year, and have appointed 16 or 17 new catechists and teachers, (mostly those that have been trained in the Catechists' school), and have author=ized the building of 17 or 18 new chapels and school houses in the villages. We shall be able also to add many more girls to those now in the girls' school under Mrs. Ballantine's care, and shall probably receive any Christian girl, or girl belonging to a Christian family, who may present herself for admission to the school.

Had it not been for Mr. Stearns' generous donation we should have been unable thus to extend our operations. We hope that a blessing will descend and water the seed sown, causing this increased expenditure to result in much fruit to the glory of God -

// We had an interesting anniversary this year. The examination of the girls' school, the school for Catechists, the teachers, and the Theological Class, occupied four days of our time, and all were interested in the evidences of progress. Eighty boys were examined, who offered themselves as candidates for admission to the catechists' school, many of them from the village schools of the Mission, 28 of whom were marked as having made fine progress in their studies - As we had room for only 30 or 35, the rest had to be rejected. The exercises of the three days devoted to public services were very interesting. On the last day especially, (Saturday Oct. 31st.), the spirit of liberality was manifested. Rev. Vishnupant commenced by making a short address on the duty of systematic benevolence, and concluded his address by laying ~~[illegible]~~ on the table 45 Rps. as his donation. Then he with another Christian

brethren sang a hymn in native metre on the "Widow's Mite." People now began to bring in their offerings. Money, ornaments, articles of apparel, brazen vessels for domestic use &c. &c. were brought forward and laid on the table. Notes were written expressive of deep feelings of penitence for sin and of desire to give every thing to the Lord, and the reading of these notes and the short addresses made by those who presented their offerings, affected the audience deeply. Many wept for their sins. There was deep feeling, but all was quiet. I received on that day Rps. 135 in cash and pledges of 215 Rps. in money, besides promises to give various articles, such as cattle sheep goats, the profits of a certain business, the produce of a certain crop, one third or one fifth of the expected income from some particular source, the support of a catechist for one month, three months, six months, a certain sum monthly all the year, &c. &c. On the whole it is thought the amount offered and promised that day reached nearly 500 Rupees. This was entirely unexpected. The highest sum laid on the table by one person was 45 Rps., the highest sum

pledged by one individual was 65 Rps.—
The cheerfulness in giving as well as the liberality exhibited by the native Christians was very delightful, and the feelings manifested by many in regard to their obligations to God and their deep sinfulness in his sight and his abounding grace toward them, made us feel that the Holy Spirit was indeed present with us.
It was very evident that those who gave in past years had not repented of their liberality but were glad of another opportunity to give to the Lord. The evening prayer meetings held during the week of the Anniversary were attended by large congregations and the feeling manifested by some individuals showed there also the presence of the Spirit.

Two evenings during the Anniversary were devoted to the Christian Kirttan or singing of (Kirttan.) Christian songs prepared in the native style. The Kirttan on Friday Oct. 30th, was on the subject of Humility, the other on Saturday night was on the Love of Christ. Both were good, the latter especially was well adapted to prepare us for our interesting communion service the next day. The large chapel was crowded both evenings 11

Next week the Branch are to have an adjourned meeting at Khokar for the purpose of ordaining Mr. Kasam Mahomedjee as Pastor of the Khokar Church, if after examination it shall be thought expedient to do so.

For the numerous mercies vouchsafed to us by our Heavenly Father in connection with the meetings now closed, we feel that we have great reason to be thankful, and are called upon to trust with more confidence in the kind care of Him who has called us to labor in his vineyard.

Yours very truly

H. Ballantine

P. S. There has been something said about our daughter Julia coming out to India. Mr. Hazen was anxious she should come with them. You will be better able to judge what is best than we can here. If she should come out on account of her health, we hope that her health will be restored by the voyage and that she will be able to engage in some Mission work before long. If not, I hope it will be consistent with your rules to allow her the same amount for her support as is allowed for a child of Missionaries in this country. I would not make this request, but our present salary is barely sufficient for our support now that prices have risen so much.

If Julia desires to come out as a teacher and her health seems to justify the hope that she will be able to labor, we shall be very glad indeed to have her come and help her mother in the girls' school, where help is much needed. Either way we wish you to understand that we consent to her coming to India if it is her wish to come, whether in the employment of the Board or not — Yours very truly

H. Ballantine

Ahmednuggur, Nov. 11, 1863.
Rec'd Dec. 25,
Ans'd Jan. 22, 64

Ahmednuggur Nov. 25. 1863

Rev. R. Anderson

Dear Sir

You will be glad to know that we have just ordained a native Pastor over one of our village churches. Mr. Kásam Mahommedjee was ordained Pastor of the Khokar church on Thursday Nov. 19th. This is the first of our village churches in the valley of the Godavery which has been supplied with a native Pastor. Mr. Barker will doubtless give you a full account of the services connected with the ordination. I would only add that Mr. Kasam Mahommedjee is one of the Theological Class which finished its three years' course of study in October 1862, and then he with three others received license to preach the gospel. He has a good knowledge of English, and reads such English works as he can get access to, with interest and profit. He has been preaching to the Khokar church the past year and has proved acceptable to the people. We hope that others of that class will soon be ordained Pastors over churches.

We are anxiously waiting to know whether Mr. Bazen has left America for India. and whether my daughter Julia has sailed with the company. Mr. Bissell will probably leave here the latter part of next month for America. A ship is now in Bombay harbor. loading for Liverpool, the Captain of which offers to take Mr. Bissell & family to Liverpool for 1200 Rupees, only about half what I had to pay for the passage of my family from Bombay to Liverpool in 1849.

Yours very truly
H. Ballantine

Ahmednuggur, Nov. 23, 1863.
Rec'd Jan. 11, 1864.
Ack'd Jan. 22.

Ahmednuggur Jan. 25th 1864

Rev. Dr. Anderson

Dear Sir

The commencement of a new year has brought with it many mercies, for which we as a Mission have great reason to be thankful; but we have now to speak of a loss which the Mission has just sustained, which causes us grief. Rev. Hari Ramchunder, Pastor of the First Church of Ahmednuggur, died on the 11th inst. at Bombay. His death was very sudden, although he had been seriously ill for a year. He was, we have no doubt, prepared for death. He had often spoken of dying, but when death came, he did not recognize the dread monster. He "fell asleep" peacefully and quietly, and waked to find himself in heaven. We cannot mourn for him, but for his large bereaved family we would mourn, and also for the Missionary work, which has now lost a valuable laborer.

Hari punt was about 46 years old when he died. He first became connected with the Mission in 1836 as a school teacher. When I came to

Ahmednuggur in October 1836, he was engaged in this employment, and in the course of two or three months he was placed in connection with me, as superintendent of the common schools which were under my charge. He evinced great quickness of mind, and on this account and more especially on account of his mathematical talent I soon became much attached to him. He delighted in solving difficult questions in Algebra and it shows the bent of his mind that only a few minutes before his death he directed his eldest son to solve an Algebraic question which I had given him a few weeks before. I soon got him to read the Bible with me on Sabbath afternoons, and the truths thus brought before his mind led him to see the folly and the wickedness of idolatry. He gradually gained more and more light, until the beginning of 1839, when after a long tour in company with Mr. Abbott and myself, in which he gave us much assistance in making known the gospel and in showing the folly of Hindooism, he determined at length to abandon the religion of his fathers and become a Christian. By conversation with his elder

brother Narayan he had succeeded in leading him also to acknowledge the truth of the word of God and to endeavor to obey it. When Hurripunt's determination to embrace Christianity became known among his friends, they were full of indignation, and came to my house in large crowds, and endeavored to frighten him or in some way induce him to return to the religion of his forefathers. But Hurripunt was firm, and though he had seen nothing of the kind before and knew of no instance in which persons of his caste had become Christians in this part of the country, he maintained his ground boldly, and on the 14th of April came forward and professed his faith in Christ.
Three weeks after, on the 5th of May, his brother Narayan also received baptism, and in the afternoon of that day both of them joined us in the communion of the Lord's supper. That was a day long to be remembered, these being the first fruits of my labors in this city. The baptism of these two brothers produced great excitement here and in all the country around. Our schools for caste boys were nearly all broken up, and great numbers learned for the first time what Christianity

is and what Missionaries here ^an aiming to accomplish. Haripunt became at once an active and efficient helper in the work of making known the gospel and in instructing ^inquirers ~~others~~ in the truths of the word of God. ~~and~~ In the course of a few years he with his family removed to Wadaley 40 miles from Ahmednuggur, where some religious interest prevailed, and where we built our first chapel away from our stations, and there he remained with his family for a year or two preaching the truths of the word of God in the midst of great opposition and of many trials. In March 1848 Haripunt and Ramkrishnapunt were licensed by the Mission to preach the gospel, and in Jan. 1853, immediately after my return from America they were directed to pursue a course of theological study with reference to ordination as pastors. Their ordination would probably have taken place about the middle of 1854, but having heard that Dr. Anderson and Mr. Thompson were intending to visit us as a deputation from the Board, the ordination was deferred till their arrival. On the 13th of December they were ordained in the presence of

a large assembly. These were the first ordained native pastors of churches in the Bombay Presidency and as such great interest attached to them. The new pastors commenced their work with great ardor and zeal. Their labors in connection with the educated young men of this city were always of great value, and resulted in important conversions.

In the year 1860 in consequence of the wants of the Satara station, it was thought best that Hurripunt should go to Satara with his family for a year, and he left here in November and ~~remained~~ labored there as directed. In October 1861, Rev. Ramkrishnapunt, (who had been ordained Pastor of the American Mission Church in Bombay in January 1860), was desirous of removing his family into the Deccan for a time on account of their health, and it was determined that he should temporarily exchange places with Hurripunt. He therefore removed to Satara and Hurripunt went to Bombay. The next year Hurripunt returned to Satara again. But in the early part of 1863 his health failed, he was troubled with a severe cough and difficulty of breathing, he was unable to preach and by the direction of the physician

he moved to Bombay with his family. At the commencement of the rains, the damp climate of Bombay was found to be very trying to his health, and in July he came to Ahmednuggur, leaving his family in Bombay. As soon as he had strength for the work, he went out into the villages in this vicinity preaching Christ to the people. He was present at our Anniversary meetings in October, and at ~~the anniversary of the Anniversary~~ one of the meetings he made an address ~~[illegible]~~ in which he spoke of God's great goodness to him in sending this illness upon him, and his readiness to die, and his joy in the prospect of meeting his Saviour in heaven. He with Ramkrishnapunt officiated in the distribution of the elements at the communion season on that occasion. This was the last opportunity which he enjoyed of meeting with his brethren on earth in commemorating the dying love of the Redeemer. After our meeting he again went out into the villages in this vicinity to preach the gospel. In December I urged him to go at once to Bombay and bring his family to Ahmednuggur, but instead of this he thought he would make a tour in the villages of the southern (Kolgaum) district. The district

which the Mission wished him to occupy. He went, ~~not~~ accompanied by his brother Narayan, but the weather had become so cold and he was so much exposed while visiting villages at a distance from Kolgaum, that he became much worse and came back quite ill. He at once went to the Civil Hospital where he was well cared for, the brethren constantly attending upon him, but in a few days the Civil Surgeon wrote to me, urging that Hurripunt be removed to Bombay at once, as here he was only growing weaker and his only hope of getting better was in the milder climate of the sea coast. I at once with Hurripunt's consent made arrangements for his ~~arrangement~~ removal to Bombay. Just upon leaving here he expressed his gratitude for the kindness he had received from Mrs. Ballantine and myself while here, and said that he desired much that he might get better and return here to labor in connection with me as before. He left here on Thursday morning, reached Poona in the middle of the night on Friday, and finding himself very weak, thought he would remain there for two or three days, but on Sunday morning fearing that he might die very soon, he started for Bombay at once and reached home in the evening.

During the night he appeared better, and continued talking with his family till 3 A.M. He was able to rise and sit up in the bed himself without assistance and once or twice rose and walked across the room, and told his friends that he thought he might get better now. In the morning feeling drowsy he wished his family to leave him awhile that he might get some rest. He fell asleep and never waked again. His wife & children were overwhelmed with grief. his sudden death was a great shock to them. But God has sustained them and will we trust sustain them to the end.

Hurripant was a man of ~~very~~ strong character, very firm in his purpose, never vacillating, and always ready to do battle for the truth. He was well adapted to ~~[illegible]~~ converse with unbelievers in Christianity, whether bigoted orthodox Hindoos or educated Deists, and many such retain most pleasant recollections of his efforts to convince them of the truth. An educated Brahman in this city on hearing of his death, burst into tears and said that Hurripant always loved him and sought his best welfare. May the news of his death serve to impress on the hearts of many the instructions he gave

Vishnupant was a person of great literary taste. It was often a treat to hear him preach, his language was so poetical, and he made use of so many figures in true oriental style. In this he differed remarkably from other native preachers in this Mission. Vishnupant had commenced a Metrical Version of the Life of Christ, the introduction of which was published in the Dnyanodaya of last year, and has been characterized as a work of considerable poetical merit. He wished very much to complete it before his death.

Vishnupant did not succeed very well as a Pastor. He had some striking defects of character, one of which was a want of sympathy with those below him, and especially with those who had not the same firmness and decision as himself. This interfered much with his usefulness. But he was an excellent evangelist, & to the work of preaching the gospel to the heathen the last few months of his life were especially devoted. He loved the work and went beyond his strength in carrying it on. When asked, after his return from his last tour, why he had visited so many villages, he replied that he enjoyed the work, and he could not do it much more

The number of native Pastors in our Mission, which had risen to five by the ordination of Rev. Kasum Mahomedjie in last November, has now been reduced again to four. We thank God that it has not been reduced lower. Rev. Ramkrishnapunt was attacked with cholera on his coming to Ahmednuggur for his family in December, and for a few hours his life was despaired of. But God had mercy on us, and heard the prayers offered in his behalf, and restored him to health & strength. On the first Sabbath of this month he was sufficiently strong to make an address at our communion season and at that time he spoke from the words, "Oh death where is thy sting?", saying that he had been to the borders of the grave and had verified the promise of God, and was able to say to death when called to face the dread monster, Oh death, where is thy sting? Oh grave where is thy victory? May he and our other pastors be led by these providential circumstances to labor for Christ with more zeal & simplicity than ever before.

Ramkrishnapunt returned to Bombay with his family a few days ago — Yours very truly H. Ballantine

N. B. The account of the conversion of Vishnupunt and Narayan, given in Newcomb's Cyclopedia of Missions, is very incorrect. These two brothers are there said to have been originally Parsees, instead of Brahmans, and to have been baptized by Rev. Dr. Wilson of the Scotch Mission Bombay!

P. S. I send you the statistics of the churches of the Ahmednuggur Branch for 1863. You will see that the gain during the past year is very small. I shall send another copy of this table with my Report

I thank you for your letter of Oct. 24th - Please convey our thanks to the Prudential Committee for their kindness in sending our daughter Julia to her parents at the expense of the Board. The kindness is greater as it was unsolicited. When we heard that the Prudential Committee had determined to send Julia out to India for the benefit of her health we were led to feel that there was no reason for our leaving India at present. Our health is very good

Mrs. Bruce was confined on the 12th inst., and has a fine healthy boy. She is doing well. Poor Mrs. Parker suffers much. They are now at Pimples but we expect them in here this week. We hope that after her confinement next month she will be better.

You will be interested to know that Emily Abbott, (Dr. Abbott's 4th daughter), is engaged to be married to Lt. G. A. Jacob, a pious young man in the military service here, son of Rev. Dr. Jacob, Principal of Christ's Hospital, a celebrated school in London. The marriage will probably take place in March. The Abbotts are now occupying the house which the Russells occupied, and will continue to remain here probably till the marriage takes place.

Statistics of Churches for 1863.

Names of Churches.	Members Jan 1st	Received to ch. in 1863	Received from other churches	Dismissed to other churches	Excommunicated	Died	No. Members Dec. 1863	Children Jan 1st	Baptized in 1863	Came from other churches	Went to other churches	Rec'd to Communion	Died	No. Children Dec. 31st
1. Ahmednuggur First	113	13		4		2	120	76	6				1	81
2. " Second	37			2		-	35	16	5				2	19
3. Seroor	30	3					33	36	4			1	2	37
4. Khokar	66	1	2	3	3	4	59	88	6		1	1	1	91
5. Shingvey	23						23	16	2			2		16
6. Chandey	42	4	2	2	1		45	32	4	1		2		35
7. Lonee	11					1	10	5	1					6
8. Kolgaum	17	3					20	17	1			2	1	15
9. Dedgaum	38	3		2	2		37	27	3	4				34
10. Gahoo	28			1	1		26	12	1		1			12
11. Panchegaum	22				2	1	19	13	4					17
12. Kendal	23						23	10					1	9
13. Wambora	29						29	10	2					12
14. Shingave	20	1	1		1		21	6	4					10
15. Wadgaum	9			2	1		6	8			1			7
16. Satral	15	4	1		1	4	15	3						3
17. Rahoore	14				1		13	3						3
18. Newasse	16						16	12						12
19. Sonace	21	5					26	8	1			1		8
20. Pathegaum	14		3		1		16	9	1	1				11
Totals,	588	37	9	16	14	12	592	407	45	6	3	9	8	438

Ahmednuggur, Jan. 25.

Rec'd March 9.

Ack'd May 12.

Death & character of

Harrif[illegible]

Ahmednuggur, Feb. 10. 1864

Rev. Dr. Anderson

When I wrote you by last mail giving an account of the death of Hurripunt, I little anticipated the sad intelligence which this mail would convey to you from this Mission. I wrote that Mrs. Barker was suffering much, but we hoped she would soon be in Ahmednuggur again, and recover her usual health in three or four months. But on the day when they had intended to start for Ahmednuggur, she was taken up to her home in heaven. Mr. Barker will doubtless write to you and give you the particulars of this sad event which has cast a sudden gloom over all our Mission. Mrs. Barker died at Pimplus on Wednesday the 27th of January. She was not thought to be dangerously ill until 3 P. M the day before, when she began to gasp for breath. She suffered intensely for several hours, and it is painful to us to think that she was so far from the assistance which physicians and her sisters in the Mission could have rendered her. And yet no one thinks that any thing could have been done to prevent the fatal result, even

had she been in Ahmednuggur // She was happy in the thought of going to dwell with Jesus, she was happy in the thought of dying in that spot where she had hoped to live and labor, and she requested that she might be buried just there. The whole was ordered just right by a wise Providence, and we would not change any of the circumstances now, even if we could.

You knew personally the lovely character of this dear sister, and how much she enlivened our Mission circle by her cheerfulness and by her remarkable powers of conversation. Few have that intelligence and refinement & delicacy of feeling which she had. And yet with all her refinement and sensitiveness, she loved to teach the native women around her and tell them of Christ. During the last years of her life, she exerted herself in this work even beyond her strength and though she often found the women slow to listen, and many Christian women even gave her pain by their disregard of her instructions, she was not discouraged, but continued to work as she was able, and we cannot but hope that her death will have an effect upon many whom her living

exhortations failed to influence. It is pleasant to think that she was ready for death although it came suddenly. She had no fear of the last enemy. Her memory will be very precious both to the Mission families and to the native brethren, for all loved her. The circumstances of her death were such as to call forth the sympathy of all who knew her; and the result will be, we hope, to familiarize us more with the idea of death and the eternal world, and the presence of the Saviour. The bereaved husband and the two motherless children demand our sympathy. Mr. Barker came in here from Pinplus with his children at the close of last week, and we have reason to rejoice that he is evidently sustained in his sore trial by the blessed Comforter. Every thing will be done for the children that can be done in the Mission families.

Mrs. Barker was expecting to visit America at the end of this year and then see her aged parents & other friends once more. May the prospect of meeting her in heaven be a source of rich consolation to them in their

affliction. We all feel deeply for them
yours very sincerely
D. Ballantine

P. S. Feb. 11th. Yesterday I received from Dr. Mullens a copy of his work "Ten Years Missionary Labor in India" I am glad to see that he so fully vindicates our Deputation. It is a complete answer to Mr. Wilder's charges. I hope you will put some extracts in the Miss.y Herald.

Ahmednuggur, Feb. 10. 1864.
Rec'd March 29.
Ack'd May 12.

Mrs [illegible] death
Dr Mullens' Ten Yrs

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Ahmednuggur March 26. 1864

Rev. R. Anderson

Dear Sir

Your letters of Jan 22d & 23d were received on the 18th inst. We were glad to hear of the sailing of the Sydenham at last. May it & its precious freight be brought hither in safety. The Pericles reached Bombay safely after a very long passage and we have received the articles sent by her. We are very glad that this vessel did not fall into the hands of the Alabama or other pirates, and we hope that the Sydenham will also be kept from all harm —

Miss Emily Abbott was married on Wednesday of this week to Lt. G. A. Jacob, son of Rev. Dr. G. A. Jacob of London. He is a pious young man, active in doing good and is at present Acting Superintendent of Army Schools in the Bombay Presidency.

Rev. Vishnupunt, Pastor of the 2d Church here is just recovering from a severe illness. We were anxious about him last week, and feared much that he was about

to be taken from us. But God had mercy on him and on us also, and heard the many prayers offered in his behalf.

Mr. Parker and his two children are now living in our family.

In my letter by last mail to Mr. Gordon I mentioned that I received on the first Sabbath of this month twelve persons to the first Church here.

I hope to send you by next mail copy of our Report for 1863

Yours very truly

W. Ballantine

Ahmednuggur, March 26, 64
Rec'd May 11.
Ack'd May 12.

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Bombay May 23d 1864

Rev. Dr. Anderson

Dear Sir

The Sydenham arrived on Wednesday night, May 18th, and the passengers landed the next morning. They all reached here in good health, & Julia no worse at least than when she left Boston and we hope, better. We shall return to Nagpur with her in a few days. The Captain has been very kind to her on the voyage as well as to the other passengers. — We are very glad to see Mrs. Hazen looking so well.

The Christian Vernacular Education Society are thinking of establishing a Normal or training School at Ahmednuggur like the one they have established at Madura. I do not feel very well satisfied about the policy of the measure, and should be glad if you would give the Mission your views on the subject.

Mr. Murdoch the Agent of the Chr. Ver. Education Society, when with us at Ahmednuggur last month, informed us that Mr. Wilder would probably be employed by the Free Church Mission and that

that he would then be stationed at Ratnagerry. He remarked that Dr. Duff when at Bombay a few months ago approved of the plan. The measure will probably be decided upon when Dr. Duff reaches home and commences his new duties.

Sidoba Powar, of the Baptist Mission at Poona, (formerly of our Mission), I understand, has been dismissed from the Baptist Mission for insubordination and inefficiency.

Yours very truly,

W. Ballantine

Bombay, May 23, 1864
Rec'd July 2
Ack'd May 1

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Ahmednuggur Oct 11. 1864

Rev. R. Anderson D.D.

Dear Sir

We are all in usual health. The brethren are coming in, this week, from different stations, and our business meeting will commence next week on Tuesday. Our public Anniversary will take place the week after. We hope to hear that you have had a good meeting at Worcester.

On Sabbath Oct. 2d Rev. Vishnoopunt received four persons to the second church, two males & two females. One of them was a young man of good caste, who left his friends a year ago for the purpose of becoming a Christian. He has since been pursuing his studies in the school for ~~[illegible]~~ Catechists, and has appeared very well. The two females received are young women, wives of Christians, and formerly members of Mrs. Ballantine's girls' school. One of them was of high caste and is the wife of a Brahmun convert.

I have time only for a short note and so will close

Yours very truly

H. Ballantine

Ahmednuggur, Oct. 11, 1864.

Rec'd. Dec. 6.

Ack'd May 12.

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Ahmednuggur Oct 26. 1864

Rev. Dr. Anderson

Dear Sir,

Our annual meeting commenced its sessions on Tuesday of last week, and tomorrow the exercises of the Anniversary will begin. All our Missionaries are here except Mr. & Mrs. Munger and Mrs. Graves. We have decided that Mr. Dean shall occupy a station in the vicinity of Satara, at some place to be selected by him & Mr. Munger. Mr. Barker is allowed permission to visit America at the close of this year on account of his own health and that of his daughter, his only surviving child. She needs a change much, and ought to be with her friends in America. It seemed to be a matter of necessity that Mr. Barker should go now. Albert Abbott is allowed to go to America with him.

Mr. Chapin is to occupy Pimplus in place of Mr. Barker from the first of January. He goes there cheerfully, and it seems to be the only place indeed where the Mission can send him without incurring additional expense for house and other buildings.

We have been considering the subject of Ecclesiastical Union of the Mission Churches, but as yet there seems very little hope of our reaching a result in which all of us can agree.

I have no time to add more

yours very truly

H. Ballantine

Ahmednuggur Oct. 26/64
Rec'd Dec. 15.
Ack'd May 12.

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Private.

Ahmednuggur. Nov. 11. 1864

Rev. Dr. Anderson

Dear Sir

I enclose the minutes of the meeting of the Mission just concluded. You will perceive that we did a large amount of business. We made arrangements for the establishment of the Union of the Churches connected with the Mission, having agreed upon a Basis with much more unanimity than I had any expectation of seeing. This Basis is the one which I drew up several years ago for the Mission Churches, and has now been adopted with the exception of one or two sentences which were thrown out as unnecessary. All ecclesiastical business such as licensure, ordination &c. will now be performed by the body of delegates & pastors of the churches acting under the advice of the Missionaries. I have many fears lest we may find that we have commenced this organization too soon, owing partly to the small number of our pastors in this district, but I pray that these fears may not be realized.

You will see that the Mission has given permission to me to send my son William to America with Mr. Barker. He will be 16 years old next February, and he ought to be in America. He is nearly prepared to enter college and I hope will be able to enter next fall. We shall find it very difficult to support both Henry and Willie while they are pursuing their studies, but I am sure

Ahmednuggur Dec. 26. 1864

you will give us all the help that the rules of the Board allow.

Mr Barker I am sorry to say has had an attack of fever during the last two weeks, and is very much reduced. He needs the change to America. He is now recovering, but weak.

We have had a good meeting and one characterized by great harmony. Difficult questions have been settled in the best spirit. Mr. Harding was Chairman, and he is an excellent man, and his influence is the very best in promoting harmony and good feeling.

I am sorry to say that my nephew H. W. Ballantine has had considerable difficulty with Ramkrishnapunt in Bombay and there is not that harmony there which is necessary for the best interests of our Mission work. We spent some time this meeting in conversation on the state of things in Bombay and in conference with Ramkrishnapunt, but saw no way to put an end to the difficulties there but by earnest advice. This was received by H. W. B. in a very good spirit, and I hope the letter sent by the Mission to Ramkrishnapunt (referred to in the minutes) will be as well received.

You will see the measures adopted to promote self support in the churches. I fear that the efforts made in this direction will not amount to much, until our churches become much more elevated & the standard of Christian character is very much raised. The weakness of many of the native Christians in faith and in their attachment to Christ is often painful to see.

P. S. It may interest you to know that ~~[illegible]~~ Ramdass whose death is mentioned in my letter, was the father in law of Iddoba the Baptist. He never sympathized with his son in law in his Baptist views, and we doubt whether Iddoba's own wife sympathizes with him. Iddoba is now in the employment of some Plymouth brethren in Bombay, as a native Missionary in the place of Mr. White who died last May at Poorundhur near Poona, and he professes the same sentiments with his employers. Mr. White (once connected with the Free Church), some years ago became a Plymouth brother, and Iddoba is carrying on his work in the villages round Poona.

N. B. I write "private" on this letter because the hints that I have given to explain some part of the action of the Mission at our recent meeting, are intended for yourself particularly, and may or may not, as you think best, furnish ~~[illegible]~~ occasion for further inquiries. But you will perceive at once, that it is not best that persons should see this letter, who would make representations of its contents to persons in this country, which might do much injury.

and we are having new proofs of it every year. I hope therefore that you will not be discouraged if you do not see more done in the way of self support, and that you will attribute it to its proper cause.

The state of things at Satara is a source of much concern to us, but it does not belong to me to speak particularly in regard to it. If Mr. Munger could be induced to write to you as freely as he does to us, there would be no necessity of any one else saying any thing. We all like Mr. Dean. He is a good man and always acts conscientiously and never does or says any thing to injure the harmony of the Mission. Probably he has borne with Mr. Munger's peculiarities as patiently as any brother would have done. But these two brethren cannot do much together in Satara - and Mr. Dean's knowledge of the language is sadly deficient. You will see what the Mission has done in regard to the formation of a new station in the vicinity of Satara.

We have had a good anniversary this year. On the last day of our public meetings, 164 Rupees were laid on the table for the cause of Christ by different persons in the congregation. What makes this a matter of more joy, is that this money, at least the greater part of it, was brought to the meeting for the purpose of being given to the Lord. It was the deliberate design of the givers to consecrate it to *his* work. It was not given on the impulse of the moment. Ornaments and other articles were also offered to the value of 30 or 40 Rps., and pledges made

to the amount of 90 or 100 Rupees. The Dnyanodaya will be sent you in a few days, containing a full account of the Annual Meeting.

We have been relieved from all fear of want and necessity of curtailment this year, by the generous donations of the merchants of Bombay, both native & English. About Rs 10,500 have been subscribed, a good deal of which has been paid. One gentleman in China, who formerly lived in Bombay, (an old friend of Mr Fairbank's) being in Bombay on a visit, gave us 120 sovereigns which brought us in about 1217 Rupees: a noble gift. W. F. Stearns Esq., our good friend in Bombay, exerted himself much to procure these donations for us, and we owe him a debt of gratitude.

Ramdass, long a faithful Catechist of the Mission, died here on Wednesday Nov. 2d. He was baptized in Dec. 1846, and for eighteen years lived a consistent Christian life. At his death he was calm, trusting in Christ alone. He said on the morning of the day he died, "I am a great sinner, but Jesus died to save me". He died peacefully, leaving a wife & several children who mourn his loss. His only son, educated in our Catechists' school, now takes his place as Catechist at the outstation which he occupied.

Yours very truly D. Ballantine

Ahmednuggur Nov. 11, 1864
Rec'd Dec. 31.
Ackd May 12.
Print.
Extracts in [illegible]
Her. [illegible]
[illegible]

296

Ahmednuggur. Nov. 26. 1864

Rev. Dr. Anderson

Dear Sir

I wrote you by last mail and sent you a copy of the Minutes of our recent Mission Meeting. You will notice in the minutes a resolution not to dispose of the Mission House at Bhingar at present. The reason which induced the Mission to pass this resolution, was that the house was occupied by Mr. Abbott's family during the meeting, and it seemed to be the only convenient place which they could occupy, when they come in from Rahoori and wish to have their children with them. The Deans from Satara and Mr. & Mrs. Jacob from Poona were here during the meeting, and no house in the Mission could have accommodated them so well as that house. It was therefore thought best that that house should be retained, especially as the only other house into which the Abbotts could come, is the brick house (formerly occupied by Miss Farrar), which Mrs. Abbott so much dislikes to occupy. Her feelings appear to be the same as in past years. She feels that the Mission have done them a great wrong in taking away their house from them. We saw very little of her, as she attended none of the public or social religious meetings of the Mission or of the prayer meetings held by the ladies, while she was here.

It is a great injury to the cause of Christ to have such things occur in a Mission, and continue so long.

Mr. Barker became so reduced by fever, that he was advised by the Physician to take a change to the sea-coast. He went down last week, accompanied by Mr. Bruce, who is expected back to day. Mr. Barker is much better since going to Bombay. He will have to come back here before going home.

Last Sabbath I received four persons to the church. One is the wife of a man received last year. Two are girls of Mrs. Ballantine's school, the children of Christian parents. The fourth is a young man belonging to the Catechists' school, whose mother was received to the church last year. Her husband (the young man's step father), was a member of the Seroor church, and died in Bombay two years ago.

There is some interest here among people not connected with the Mission. I have had two or three visits recently from a young man, who has long heard the truth, but has recently appeared very desirous to profess Christ before men and who exhibits the more striking evidences of the work of the Spirit in his heart than any person with whom I have conversed for some time. I hope to receive him to the church soon. Others are inquiring about the way of life.

The Christian Vernacular Education Society has appointed Mr. Haig, a young man connected with the Free Church and educated in Edinburgh, to take charge of the Training School to be established at this place by that Society. Mr. Murdoch writes thus to me on the subject; "The study of Marathi will of course occupy Mr. Haig for some time at first. Long before he is fit for work, I trust that a friendly understanding will have been arrived at, with regard to plans. As I observed before, you are masters of the situation. If your Mission decline to co-operate, Mr. Haig must go elsewhere."   I wrote you on this subject in May and asked you to write to the Mission giving your opinion as to the advisability of the plan. Perhaps you would favor the Mission with some thoughts in regard to it now, as you will see that there is still time for us to say whether we will co-operate or not.

Yours very sincerely
L. Ballantine

Mr. & Mrs. Fairbank left here on Thursday and went to Wadaley. The same day the Hazens and Chapins started on a tour to the southern villages. The Bruces will Wadaley go to Khokar next week. We shall probably go next week on a tour to the western villages.

Ahmednuggur, Nov. 26. 1864.

9 Rec'd Jan. 14. 1865.

Ack'd May 12.

Mr. Abbott,

[illegible]

Rev. Ver. [illegible]

Ahmednuggur, Feb. 10. 1865

Rev. Dr. Anderson

Dear Sir

I send you my report for 1864. I would call your attention particularly to that part of it containing some remarks in regard to the progress of Christianity here, made by a native gentleman, a Brahman well educated and high in Govt. service. I think his testimony is important, though some of his statements are not altogether correct.

Mr. Barker expects to leave here next week with his daughter and Albert Abbott and our son William, to embark on the Daphne which sails about the 20th for Liverpool. The Captain offers to take the whole party for £150, which is a much lower rate than usual. The Captain is a very pious man and asks less than he would from others, because of his desire to help the Mission. We hope they will reach England & then America safely.

Yours very truly

H. Ballantine

Rec'd. March 30.

Ack'd May, 12.

[illegible] & Co.

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Ahmednuggur Feb. 25th 1865

Rev. R. Anderson D.D.

Dear Sir

I wrote you by last mail that Mr. Barker would probably sail in the Daphne for Liverpool. Since then a vessel has been found which is to go directly to New York, the Lord Lyndhurst 1187 tons, an English vessel, built of iron and nearly new. It will sail probably about the middle of March and will take the party to New York for £150, the same sum for which the Daphne would have taken them to Liverpool. It is much better that they should go direct.

My nephew Mr. W. W. Ballantine has just proposed that he be allowed to return to America with his wife by the overland route at his own expense. Mrs. B. is very ill, and the disease (ulceratio uteri) is such that the Doctors think she had better return as speedily as possible to America. I have no doubt it is best they should return. They will probably never come out again to engage in the Missionary work here. What arrangements we shall make for carrying on the station at Bombay I know not. We have proposed that Mr. Harding take charge of the station until the Mission meeting in July. He can do it much more easily than any other member of the Mission

I do not see how we can detach any one from our Deccan stations to take charge of the work in Bombay. You will see therefore the importance of your speedily sending out some one to take charge of that station. May you find a good man for the purpose. Bombay has suffered very much since Mr. Hazen left ~~[illegible]~~ in 1857, from the fact that the laborers there have been so new in the language, and Mr. Harding regarded himself as only temporarily placed there.

Last Sabbath we had the great joy of seeing our two youngest children, William and John, come forward and profess their faith in Christ; and in the afternoon we sat down to the table of the Lord in company with all my children now in India, Mary and Julia and the two boys. It was a day of rich joy to us. We feel that God has indeed blessed us and that he has bestowed on us a far richer portion than on those whose corn and wine & oil and wealth are increased. God is faithful to his promises. May these young lambs of the flock be kept unspotted from the world, and never wander from the fold of the Good Shepherd.

Yours very truly

H. Ballantine

Rec'd April 14.
Ack'd May

Bombay, March 13th 1865

Rev. Dr. Anderson

Dear Sir

I wrote you by last mail and mentioned that my nephew, Mr. H. W. Ballantine, was intending to leave India for America on the 14th inst. by the overland route. Our good friend, Mr. Stearns, determined to send a steamer of his own to Suez and offered Mr. H. W. B. a free passage, and they sailed in that vessel on Tuesday the 7th inst. Some native friends of Mr. Stearns gave 1000 Rupees for the expenses of my nephew and his wife beyond Suez, so that we hope they will reach America without much expense to themselves. Mr. Hardy accompanied them to Egypt, where he had business to attend to. May they reach home safely and speedily

I left home on the morning of Monday 6th inst. and arrived here the next morning at half past seven o'clock, and went on board the steamer with Henry & his wife when they embarked in the evening. It seemed to be necessary for me to come down here and consult with Mr. Harding about various items of business, and do some work in connection with the Press. Mr. Harding came here on Saturday the 4th inst. to take charge of the station from Henry

according to the decision of the Mission - and left him on his return home on Friday evening (10th.) We agreed in consultation to let the Mission house here to Mr. McKay, an American gentleman of the firm of Stearns & Co., for 300 Rs a month. He engages to do all our business for us, such as selling bills, passing our goods through the Custom House and forwarding them, and will receive any of our Mission families coming here. At present we cannot send any of our Deccan Missionaries to occupy this station, but Mr. Harding can easily run down here from Sholapore whenever it is necessary that he should come.

I am sorry to say that Ramkrishnapunt could not agree with my nephew at all, but he will work very well under the direction of Mr. Harding. Had Henry remained here it would probably have been necessary to send Ramkrishnapunt to some other place.

We were rejoiced to hear on the 6th inst of the taking of Charleston by the Federal army. The news came here from London in two days by the telegraph through Turkey and Persia. We hope to be in immediate communication with New York through the Atlantic Cable before long.

I expect Mrs. Ballantine & Willie will come down here this week or next with Mr. Barker and the party will sail for America probably about April 1st, & then Mrs. Ballantine and myself will return to Ahmednuggur. Yours very truly H. Ballantine

Rec'd. ~~Mar~~ Apr. 18.
Ackd May 12.

A.W.B. return

Bost

300

Bombay. March 28th 1865

Rev. Dr. Anderson

Dear Sir

We have again very sad news to communicate. Our youngest Missionary, Mr. Chapin, died last Wednesday (22d inst.) at Ahmednuggur of diphtheria. Mr. Hazen has given you the particulars of his illness and death, but at his request I will write also a few words in regard to this sad event. It seems that Mrs. Chapin was first attacked with the disease, though they knew not what it was, and had partially recovered from it before he was attacked. Mr. Chapin writing to Mr. Barker from Wimples on Thursday 16th inst. says, "Mrs. Chapin has just been having a serious time with sore throat, and I am now following in her footsteps. I hope to be well very soon, have done nothing for it but keep quiet and apply a little alum occasionally." The next day he took his bed, and was so ill on Saturday that he could not be moved. On Monday he gave directions in regard to going into Nuggur (he himself not expecting that he would recover), and they started at night, ~~and~~ spent the next day at Rahoorie, and reached Ahmednuggur about midnight. No one there had heard of his being

seriously ill. The next day Wednesday at 1½ P.M. his spirit took its flight. The suddenness of the event made it additionally painful. You will remember

Not to be published

that it was at Pimplus the two children of Mr. Barker were taken suddenly ill in August of last year, and the youngest Georgie died of diphtheria on his way into Ahmednuggur, while the elder, Mary, recovered. Mr. Barker now thinks that the death of his dear wife was hastened by the damp and unwholesome air at Pimplus. I fear we shall have to give up that station on account of its unhealthiness, for we have had too many warnings, and these have been too painful for us to slight them.

You will see how greatly we are now crippled. My nephew, W. W. Ballantine left here on the 7th inst. for America, Mr. Chapin died on the 22d, and Mr. Barker is to sail this week or next in the Lord Lyndhurst for America. We thus lose three missionaries in the course of a month, more than a fourth of our number at the beginning of the year. Of course Bombay must remain vacant until we can get a reinforcement from America.

Mr. Chapin was a most promising young Missionary. All our Native Christians loved him, he was so amiable. He loved his work and was willing to go just where the Master called him. He had made good progress in the language and had begun to preach in it. Yes, he had just put on the harness, when he was called to his rest and his reward. He was not afraid or reluctant to die. The thought of seeing Jesus and of speaking with him soon filled him with rapture. Death was indeed gain to him. But Oh! what a sense of loss fills the hearts of his bereaved partner, his sister and brother, and all our number. We hoped that he would live here many years to carry on the work when we, older Missionaries, should lay it down. But God still spares us to labor here, and has taken him for higher work & service in his presence. Oh that He would now manifest his power, and pour us out a blessing in connection with the labors of the few who are left behind, thus showing us that the death of his saints is indeed precious in his sight, and that "His strength is made perfect in weakness".

Yours very truly

R. Ballantine

Rec'd May 3.

~~Ack'd Aug 3, 1865~~

Death of the Chapin

Waterworks of Pumping station.

Ack'd

301

Bombay Aug. 23d 1865

Rev. R. Anderson D. D

Dear Sir

I am here in Bombay, expecting to leave with my family about the first of September for America. Mrs. Chapin is to go with us. Mrs. Ballantine & the children & Mrs. Chapin left Ahmednuggur I suppose, and will probably join me tomorrow or next day. By taking the Steamer to Suez (one of the Steamer line) and by taking the Alexandria line of steamers to Liverpool I hope the expense of our journey to Liverpool will be but little more than in a vessel round the Cape. Besides a vessel with decent accommodations, going round the Cape at this time of the year, can with difficulty be obtained. And the direction of the Physician is peremptory, "Go by Suez and get into a colder climate as soon as possible" - I am now in a very weak state, but rather stronger I think than I was when I left Ahmednuggur. I trust however that ~~the voyage~~ the voyage will do me good and that a stay of two or three years in America will re-invigorate me.

All these things ~~[illegible]~~ are in the hands of God, and to him I commit myself. Let him do with me what seemeth him good. I trust to be enabled to glorify him whether by life or by death.

I am staying here with Mr. & Mrs. Wood who were brought here so quickly, and so far as I am concerned so providentially reaching here the day before I arrived. Pray for me that I may have strength to reach America and be permitted to recover my health that I may return speedily to this land where the harvest is so plenteous and the labourers so few.

Yours very sincerely

H. Ballantine

Rec'd Oct. 11

[illegible]

New Haven

Dec 5. 1865

To the Rev. Dr Anderson

Dear Sir

I received your very
kind and sympathizing letter last evening and
thank you many times for your comforting words.
I have but a few minutes for writing this
morning as we have made all our arrange
ments for leaving this place for S. Hadley.
Mrs. Hume & Mrs. Stoddard have arranged
that I meet all my children in this country in
the Seminary at S. Hadley. My son Henry &
daughter Lizzie came here to meet me on Saturday
[go] on with me to day. I can remain at South
Hadley with my children a few days. I must

then find a home. I should like to
go on to Boston & avail myself of you most kind
proffered hospitality & above all to ask
advice & that of dear Mrs. Anderson for I
unable to take one step alone, but I will
tell you have both of you returned to your
I prefer to be quiet with my children
here. I am as yet like one bewildered, but
sympathy & love I have found here at
Mrs Harris, has been most consoling and
encouraging to me. God, my Heavenly Father
sustain me. Jesus my blessed Saviour, has
present with me dayly, day & night
since my dear husband was taken from
and I feel that He will not forsake
His death was most sudden & unexpected
us but it found him ready & he could
"my Heavenly Father thou art my Protector
guide even unto death. Lord God I come

Mrs. E. D. Ballantine
New Haven, Dec. 3. 1860.
Rec'd. Dec. 31.

[illegible] unto thee. Come come Christ. Oh take me
[illegible] waited for thy salvation Lord."
[illegible] no time to give you the particulars of his
[illegible] now. Were it not asking too much I would say
[illegible] I should like to see you in S. Hadley while
[illegible] all together. We all need your advice
[illegible] time for leaving is drawing near and I
[illegible] close.

With much love from my children & myself
I am sincerely yours
Elizabeth D. Ballantine

Mrs. E. D. Ballantine

New Haven, Dec. 5. 1865.

Rec'd Dec. 6.

Ans. Dec. 11.

303

[illegible]

Dear Dr. Anderson

I write you because I am anxious to have your assistance in giving Mr. Bissell into notice here in [illegible]. Mr. Bissell was here two Sabbaths and Dr. Stearns kindly gave him an opportunity to address the students on the [illegible] of missions. His address was received by the students that I wanted to tell more of the work and of the engagement to labor in Ahmednuggur & villages connected with this station. Bissell will do this I am sure in an effective

manner.. He called last evening on Dr. [illegible]
in company with Mr. Barker. He was politely [illegible]
received but not a word said to him to [illegible]
any thing for the Students. I was sorry I had [illegible]
called with him as I had to introduce [illegible]
There are a number of fine young men in the [illegible]
Senior & Junior Classes, that I think might [illegible]
inclined to become Missionaries & they [illegible]
very desirous of hearing Mr. Bissell. They [illegible]
that his addresses in Cleveland & Buffalo [illegible]
were very well received & [illegible] interesting [illegible]
interest. Julia took him to the Colored [illegible]
School, where she teaches a class. It is the [illegible]
Sabbath School & the Professors wives & [illegible]
teach in it. They were all deeply interested [illegible]
address as there have none returned & [illegible]

[illegible]ually introduced to him, Mrs. [illegible] Tyler, Mrs
[illegible] Lodge, Miss Ellen Stearns & others. The
[illegible] went off very well & this may be one reason
[illegible] not think to ask Mr Bissell, or ~~[illegible]~~ he
[illegible] may have thought it too soon to have
[illegible] address on the subject. But a few
[illegible] from you to him, telling you of this visit
[illegible] Bissell, would, I am sure, produce for him
[illegible] opportunity to address the students
[illegible] he is again with us & he addresses the
[illegible] in the village church this evening.
[illegible] Bissell has gone to North Adams to address
[illegible] Sabbath School there.
[illegible] written this letter to [illegible] because I have no
[illegible] writing on such days. I have come to the
[illegible] that it is safe for me to stop & write
[illegible]

Mrs. E. D. Ballantine

Amherst, May 13. 1866.

Rec'd May 15.

Ans'd May 15.

a little especially as I have no daughter

me [illegible] reading & [illegible]

& Lizzie returned [illegible] to Delaware [illegible]

[illegible]

I find many old friends here & I have been able to

a boarding place where the terms are low. I

lodge in another house in your son Edward's

in care. I have thought of accompanying them

Boston when they sail. My cousins in Bath

give me a home with them. I may not go

certainly shall not if you & Mrs. Anderson [illegible]

of love. I hope you both are well & that

are afflictions lasting [illegible] the effects

you bury here to the [illegible], so here all

all earthly treasures disappear [illegible] little acco[illegible]

have thought of you much & sympathized deeply

Mary writes very feelingly of you & her affection for

Mr. Vaughan was a kind & tender sister to her

Amherst June 29. 1866

ear Dr. Anderson

I have for a long time felt it
very desirable that I should see you with
d to my plans for a home here in Amherst.
preciousness of your time and the expense of
ling have kept me from going to Boston.
ow a new subject for consideration comes
nd one affecting a dear daughter. I feel
I cannot take a step in the matter without
advice, and Mrs. Anderson's. Julia feels the same.
pose therefore to go to Boston for a few days
h. I shall leave here Monday morning
hall probably reach Boston by 11 o'clock

Mr. Hazen, who is one of your accepted can[didates]
for the Missionary work, will probably acc[ompany you]
me. Mr. Bissell would go with me were he h[ere]
He is to be in N. Haven over the Sabbath and [to]
return here on Monday. I may wait for him
Palmer and he may also go on to Boston with
Mr. Murdock is I believe in Boston and you
like to see him while Mr. Murdock is with you
In case I wait for Mr. Bissell, I shall not
Boston till 4 or 5 o'clock P.M. If may not
convenient for you to receive me in Roxbury
I will go to my cousins near Pone in Roxbury
it is near Dr. Clarke's house. I will call at

…eor House Pemberton Square, and there I can
…your wishes in the matter
…ping you and Mrs Anderson are quite well
…with kindest regards from my children and
…myself. I am very sincerely Yours
Elizabeth Ballantine

Mrs. E. Ballantine

Amherst, June 29.

Rec'd June 30.

305

Rev. Rufus Anderson D.D.

Dear Sir,

Through the [illegible] of Mrs. Anderson, Mr. Gordon and other [illegible] 450$ were raised for me to purchase furniture [illegible] house keeping. Having only a few small rooms [illegible] friends being kind to loan me many articles of furniture [illegible] the money for my current expenses. I have now [illegible] of a house and shall have to furnish it [illegible] committee consequently refund the same and [illegible] me up to July 1st 150$

[illegible] would say that with regard to the future that I [illegible] in the least [illegible] consistent with health. I do [illegible] prepared to say what this should be, but I would [illegible] have some judicious friends consulted and I [illegible] suggest Prof. Tyler and Prof. Snell as suitable persons.

My son William received 60 from the Bo[illegible]
year. If the usual grant to missionary boys could be
paid to him I should feel much obliged. The 1st year

Yours very truly
Elizabeth D. Ball[illegible]

Roxbury July 5th 1866.

Mrs. E. D. Ballantine

Roxbury. July 5. 1866.

Recd July 5.

Ansd 19 July

Recd. Com.

Gratuity requested

Mrs. E. D. Ballantine 306

Amherst, Sept. 1. 1866.

Rec'd Sept. 4.

Ans. Oct. 5.

Amherst Sept. 1. 1866.

Rufus Anderson D.D.

Dear Sir.

Yours of Aug. 29th
received yesterday. It was very pleasant
[to see] your hand writing again. I trust we all
[than]k God from full hearts for your restoration
[to he]alth. and we do pray that it may long be
[contin]ued to you and Mrs. Anderson also be kept
[in h]ealth to be as she has ever been your joy & strength
[It is] well to have the $200 I have given to the
[...] occupant of the house, I now reside in,
[inc]luded in the 600 granted me by the Board.

I mentioned the fact of my having paid the
to Prof. Tyler. I do not know whether he con
this covered by the $800 or not. It makes
difference. $200 is all I could ask for for
Committee for the remaining months of the y
I wish I had not to ask for as much. I
I do desire earnestly to earn my own supp
and not to touch a dollar of that, which
been given to carry on the great Mission
But I find more and more my strength is
but weakness and I cannot do what is in my
to perform. The Lord has been pleased to
into the heart of Mr. William Stearns of
and to raise quite a sum of money for me.
friends both in Bombay & Ahmednuggur were

l of the native Christians gave largely -
I know practiced much self denial to be able
it. But they loved Him for whose sake
gave it - The Lord rewarded them all abundantly
I trust this will so relieve me as to enable me
without so often calling on the Board -
I am sorry to say that Julia is very far from well
has a return of her former difficulties. I hoped
would call on Dr. Jeffries while in Boston.
is trying to teach but comes home prostrated
night. Anna also is troubled with dizziness
effects of too much study at S. Hadley. She wishes
teach that she may take care of herself but
that I should be doing wrong to allow it at
present. I hope she will soon be better & Julia also -

My children unite with me in kindest reg
to both Mrs Anderson and yourself

Very sincerely Yours
Elizabeth D. Ballantine

With regard to our having company I will
certainly desire to be very careful but it has be
unavoidable. and I had begun to think th
one way I might aid the Mission work
I do greatly wish to have a part in it how
I think that all, who come to our house, go aw
with an increased interest in the great ca
We all try to have it so

307

Amherst Mass

Jan. 4 - 1868 -

Rev. Dr Clark -

Dear Sir.

One year ago I wrote to [illegible] Ward for $300 and received the check for that [illegible] by return of mail - I also wrote again in July [illegible] received another check for $300 - I wrote in the [illegible] manner the first day of this year, but from a [illegible] received this evening from Mr Ward, I learn [illegible] it is necessary for me to make application to [illegible] Committee, to allow me the same amount or $600 [illegible] the present year - I supposed it was a settled thing not merely for one year, or I should have made an

application for it in December —
I am grieved that I have to ask for this help.
I would not do it if I had more strength to labor
With the kindest wishes of the season to y

I am very sincerely yours —
E. Ballantine

Mrs. E. Ballantine.

Amherst. Jan. 4. 1868.

Rec'd. Jan. 7.

Ans. by L.S.W.
Jany 9/68.

Poem

I have also ans. Mrs. Stocking's letter.
L.S.W.

Amherst Mass.
Sept. 12 - 1868

My dear Dr. Clark -

I should have replied to your letter of the 4th before this. but hearing that Mr. Harding was to be here in Amherst this week, I preferred to wait till I had seen him. Mr. Barker was an earnest missionary, and had his heart much in his work. He had the affections of the native Christians to a high degree and labored harmoniously with his brethren. Mrs. Barker was a very lovely, genial person, and though not able to labor as continuously as she desired, yet she was a <u>helper indeed</u> <u>to her husband</u>.

The death was a blow to him from which he has not and ~~Dr~~ recovered. When I saw him one year ago in Buffalo, he was far from well. His nervous system was deranged completely, and I feared greatly for him - I have not seen him since, but as you have, I feel that you are ~~able~~ able to decide without any reference to me with regard to his return to India as a missionary. India is not the country for a person with shattered nerves - I wish he might go back with a strong and loving wife. and be all that is needed in a missionary. His help is called for more loudly than ever since Mr Munger's death. Oh. can you not send aid to those poor

fainting brethren. They must have help or they will die. I may well feel strongly with regard to missionaries laboring on till wholly worn out. If you would have Mr. Fairbank, Mr. Hazen and Mr. Bissell spared to their work, you must strengthen their weary hands. I do trust two or three good men will be found very soon to go forth to their help. — With kind regards to Mrs. Clark & yourself

I am sincerely yours —

E. D. Ballantine

Mrs. E. D. Ballantine

Amherst, Sep. 12. 1868.

Rec'd. Sept. 15.

Mrs. E. D. Ballantine 309

Amherst, Jan. 5. 1869.

Rec'd Jan. 7.

Amherst Mass

Jan. 5. 1869 -

My dear Dr. Clark -

I received your kind letter respecting the house yesterday - I concur in your opinion fully with regard to purchasing it - When Prof. Seelye told me what the yearly expense would be, should it become mine, I told him at once it would be out of my power to meet it, & I had better think no more of buying it. He thought apparently however, as real estate was rising & the probabilities were, that the rent would increase or that I might be ejected from the house, & be at the expense of moving & of taking a far less profitable house - I have no solicitude about the future. God my Heavenly Father has wonderfully provided for me hitherto & I

can safely trust him for time to come -
I am extremely sorry that you have had to give
so much of your valuable time to this matter. -
I feel ~~extremely~~ deeply grateful to you for the interest
you have taken in the matter. ~~but~~ When I spoke
of the house to Mrs. Walker I had no thought it
would go any farther. She in the kindness of her
heart wished to serve me & I thank her exceedingly.
I would I could serve her in return. She is I
think working beyond her strength & she should
have the means to employ a servant girl, which
she now has not. She is called to fill a most
important place & I trust she will long be spared for
the post. I have wished to do a little for the mission
so dear to my heart. The only way I felt I could do
it was to give a home to missionary students, & to my
John who will I trust if spared eight or nine years
go forth to India to labor where his father labored.
This is now, & has long been, his earnest desire -
It was for reasons such as these I wished to own
a house, but it is for the best I should not.

I feel with you that Mrs Saunders death is a gr
loss to the missionary cause. I knew her well
esteemed her highly. Charles Saunders is here
in our nest. He is a very fine boy indeed
I trust Mrs. Clark is better than she was wh
I saw her - & that yourself & children are we
With kind regards to yourself & Mrs Clark
with best wishes for you for this new year.

I am very sincerely yours

J. Ballantine

Amherst Mass
Dec. 8 1869

My dear Dr. Clark

I have been very sorry to hear of your illness. I do hope you are now quite restored to health & able to return to your home. It must have been a trying time for Mrs. Clark. We have been sorry for her. I trust you are able to resume your duties & that you will long be continued in your important work. Such will be the feeling of all the Missionaries & of all your friends here.

The time for applying for my allowance from the Board has I believe again come round. I wish it did not come so fast.

Although there is a doubt of your being in Boston yet I address my letter to you & ask if you will kindly see that my request is referred to the Fin. Com. that the sum of $600 be granted to me for 1870.

Yours with kindest regards.

C. D. Ballantine

Mrs. E. D. Ballantine

Amherst, Dec. 8. 1869.

Rec'd Dec. 9.

F. C.

H. B.

Malnutrition

Burrows A.T.S.

311

Mrs. Ballantine

Amherst Mass
Dec 9. 1870

Dr. Clark

Dear Sir

I believe this is the [...]th when we are to make our [a]pplication for a continuance [o]f [...] from the Board. I have been [...]ing that I should not be obliged to [ask] for so large an allowance as $600 [...] unavoidable expenses connected [wi]th my children & my health not [allow]ing me to as active a life as formerly. [...] constrained to ask for $600 for 187[1]

Hoping that you and Mrs Clark are quite well and that the blessing of the Lord attends all your labors

I am with kind regards,

Yours most sincerely,

E. D. Ballantine

312

Fulton. N.Y.

Sept. 1. 1863.

Dear Mr Treat.

I received Mr Haven's letter [la]st night telling me from you to come [stra]ight on to Boston but I am going to dare [to] disobey till I hear from you again. Last [we]ek I saw a note that showed to me that [th]e facts of my case by going through several [ha]nds and most of those anxious ones have [ra]ther increased in size and hence I think [it] best to write to you myself and tell you [pre]cisely how I am.

I look and act most of the time well [an]d strong. Just now I am tired after two [yea]rs of hard study and teaching and therefore [am] not so strong as I shall be after resting. [Wh]ile sometimes I suffer very much from [m]y heart and then I feel very poorly. The [doc]tor at first could not decide whether the [tr]ouble lay in my lung or my heart. My [bre]athing was very bad and he said that

either my left lung was diseased or my
heart was enlarged and pressed against
my lung. The latter he decided after a good
examination to be the case. My heart he
said was very much enlarged but he spoke
that it was nothing dangerous - that young
people were apt to have it and to outgrow
it. As for my going out to India he said he
did not know how the climate would agree
me but if I wished to go he thought I might
go. After resting as I have done for the past
few weeks I already feel much better and
for the last two or three days feel nearly as
well as ever. Under these circumstances
I think it is not right for the Board to send
me out for my health but if a lady is
is needed in Ahmednuggur or if you think
Father and Mother need my help I should
be happy to go out. But only on this f

I would be very willing to come on to
and have an examination if you still
it best but I was not willing to come
you were under the impression that

very feeble. As I have seen none of the corres-
pondence between yourself and Lizzie
and know but little about it I was not
aware what impressions you had about me till
two days ago.
In our last letters from India mother
speaks the remark that they are thinking
more seriously of coming to this country in
a year than they have ever done before and
they have had the Board's consent for
several years they have only to get the Mission
consent. If they do not get it, it is more than
probable that Willie will come to this country
this fall with Mr & Mrs Bissell. Hence I dis-
to decide till hearing from home whether
about this fall.
I have told you now I believe the case
as it stands and leave all decisions
for you feeling that you will know better
than I what is best to be done. If you will
be so kind as to let me know your decision
I shall be very grateful.

Yours very respectfully,
Julia Ballantine

Miss Julia Ballantine
Fulton, Sep. 1. 1863.
Rec'd Sep. ~~3~~.4.
Ans [illegible] 9

313

So. Hadley- Sept. 18, 1863-

My dear Dr. Anderson

Julia came here yesterday noon - & designs to leave here for Boston tomorrow morning- I shall accompany her, as Miss Chapin has given me leave of absence for two or three days. We are writing Coz. John Proctor to let him know on what train we expect to be in Boston- I shall be very glad to see you in B. I congratulate you dear Dr. Anderson on your safe return- I am so thankful that you have been so greatly prospered in all your way- Dear Mrs Anderson's last journal from the Sandwich Is. I enjoyed reading exceedingly at Dea. Porter's a few weeks ago- There is much I wish to say but will wait till I come- Thank Mr. Treat please for his last kind note to me- Remember me to him, please Much much love to Mrs Anderson - How- I do want to see her! With love for yourself, from Your aff. Child

Lizzie Ballantine-

love to Mary-

Miss Julia Ballantine
South Hadley Sep. 18. 1863.
Rec'd. Sep. 19.

✓

314

South Hadley.
Oct. 14. 1863.

My dear Mrs Anderson.

I have but two or three minutes to write to you in but I must have a letter waiting for you at the Mission house to tell you where I am. You know I expected to see Dr Bowditch Monday. He could not see me till Tuesday. Tuesday morning I wrote a note to Mrs Gordon telling her I'd be with her Wednesday. I put the note in my pocket and went to see the Doctor. My friend Miss Melvin went with me.
After the usual method of hammering and pounding he told me that there is nothing dangerous the trouble with me. that he did not think I could stand any medicines. it would only make it worse. I should probably be troubled with it more or less all my life but I

must try and keep out of the way of [illegible]
that I must eat nourishing food & [illegible]
he thought as I was going home and [illegible]
friends with me all the way I might [illegible]
to India.

Well I thought as I was to take [illegible]
medicine I could leave Boston. so I [illegible]
not send my note to Mrs G. The [illegible]
I went to Dr. Jeffries. He said about [illegible]
same thing. He said I had a nervous
affection of the heart but it caused [illegible]
rush of the blood to the heart that [illegible]
one listening to it would say that I [illegible]
tainly had disease of the heart. He sa[id]
he thought I might go to India. [illegible]
that he was through with me.

I went to Mr Ward then and ask[ed]
him if I could leave - if it was not about [illegible]
that I was to go. He thought so and
thought I might go. So I left notes [illegible]
Mrs Tyler and Mrs Gordon and ca[me]
here. The girls were very much sur[prised]
to see me.

Today we go to Easthampton to see Henry
tomorrow Anna and I go to Suffield - Liz-
zie comes as soon as she can. I hope
Henry will be able to come too.
But my time is up. Lizzie and
Anna send much love. Please remem-
ber us to Dr Anderson. Love also to Mary.
Yours aff'ly
Julia A. Ballantine

Mrs. Julia Ballantine

S. Hadley, Oct. 14, 18[illegible]

Ans. Oct. 28 –

315

Henniker. N. H.

Nov. 4. 1863.

My dear Dr. Anderson.

I received your letter the night I reached Springfield. it having come to Springfield two or three days after I left S. for New Haven. Mrs Hume resides at present in New Haven and I went to make her a short visit. I was very glad to receive your letter and know that the matter was decided. I hope my health may be good so that I may be able to ~~labor~~ with my might in my Master's vineyard.

I am to remain here till I go on to Boston. Letters to me need only the direction Henniker N. H. Please give much love to Mrs Anderson and Mary. My sisters were well when I heard from them

Truly yours

Julia Ballantine

Miss Julia Ballantine

Henniker, Nov. 4, 1863.

Rec'd Nov. 6.

Ans'd Nov. 6, 1863.

Telegraphed Nov. 10

316 Steamer Tripoli Nov 13. 1865
Near Liverpool.

My dear Dr. Anderson.

I write to you with a weary heart today for I send sad tidings - my dear father is not - for the Lord hath taken him. On Thursday Nov 9. he fell asleep in Jesus & sleeps beneath the wave // Our hearts are very, very sad but Jesus stands by us & upholds us. The blow comes heaviest of course upon my mother but she is wonderfully sustained.

// Dear Father seemed as well as usual on Thursday - sat up for two hours at noon - a thing he had not done for some time - but about four P.M. he was taken with a sudden paroxysm of pain in his lungs - his breathing grew very difficult & painful - but at length became easier & easier till at half past nine he ceased to breathe

P. S. Liverpool Nov. 15 — We sail from Liv[erpool]
today in the "Pennsylvania" of the National Li[ne]
of Steamers for New-York — If some one could [meet]
us at the wharf we should be very very glad. [I am]
going to drop a line to Dr. Wood.

J. A. B.

He was unconscious toward the last & we
[illegible] not know that he was so near his end - so
[illegible] did not have any conversation with him
[illegible] he wandered towards the last. and in his
[illegible]nderings he committed himself & us to God
[illegible] often broke out in ascriptions of praise to
[illegible]d. "Come - come Lord Jesus" he exclaimed
[illegible] me to thyself." "I have waited for thy salva-
[illegible]n oh Lord". Very gently he breathed his last.
We hope to reach Liverpool tomorrow morn-
[illegible] & leave for New York the next day in one
[illegible] the National Line steamers. We very much
[illegible]ar that our dear ones in America may not
[illegible]ar of their great loss until they see it. God
[illegible]epare them. We know that you will re-
[illegible]member the widow & fatherless in your
[illegible]ayers. Please give our best love to Mrs.
[illegible]nderson. We long greatly for Christian
[illegible]ympathy & love. Yours sincerely
Julia Ballantine

Miss Julia Ballantine

At Sea, Nov. 13. 1865.

Rec'd Dec. 1.

Ach

317

Liverpool - Nov. 14. 1865

My dear Dr. Anderson -

At Mr Kittredge's sugges-
tion I send you a line by the Cunard Steamer
as well as by the Inman's hoping that one or the
other will reach you before we arrive in New
York. We leave tomorrow & would much pre-
fer going by the Inman's Line but that their
steamer leaves so early in the morning that
we cannot go by it - We therefore shall take the
"Pennsylvania" of the National Line - a nice
boat they say - but rather slow probably -
We arrived here this noon - and though glad
to get to land yet we wept at leaving the "Tripoli"
where we bade adieu to our dear Father - Mother es-
pecially felt it - but the Lord sustained us all. He
has been with us in a wonderful manner and
kept us from all repining or sinking under the

burden.

We know very little about New York and wo[uld]
like much to find some one at the wharf to me[et us].
Could this be effected in any way? We do not k[now]
at what dock the National Steamers land their [pass-]
engers but it is in New York not in Jersey City.
Mr Kittredge made us a nice call this after[noon]
cheering us much with his words of sympathy. [He]
was very kind and though obliged to leave [him-]
self for London has charged his agents to d[o all]
in their power for us. They are following his d[irections]
and we shall not want any aid that they c[an]
give. How good God is to raise up friends [in]
this way for us.

Hoping soon to be in America and to [find]
there a letter of directions from you - and w[ith]
greatest love from each of us to yourself & [to]
Mrs. Anderson

I am Yours most sincere[ly]

Julia

Miss Julia Ballantine

Liverpool, Nov. 14. 1865.

Rec'd. Nov. 30.

ack —

Miss Lizzie Ballantine. 318

Rec'd Aug. 13.

Ans 4 26
11 Sept 9

Monon. Aug. 11, 1863.

My dear Mr. Peat.

Ever since I had that pleasant little interview with you at the Seminary last Anniversary, I have wanted to write you my heart-felt thanks for your words of kindness to me. The deep sympathy came home to my heart & I have felt so grateful to you for it. You know not how much good you did me. I felt so relieved. I thought of Julia & recalled all you have said & all you stood ready to do.

I heard from Mrs Dyer of Fulton N. York with whom Julia is now staying, last night. She said as the best physician of the place was away in the army, she had called in their family physician, in whom they have a good deal of confidence. He had examined

Julia's case twice; [illegible] to that her heart
was enlarged & pressed upon her left [illegible]
that lung might possibly be diseased [illegible]
said, altho' he thought the heart w[illegible]
the chief seat of difficulty - It aff[illegible]
her breathing & made it difficult for [illegible]
to go up & down stairs - He is giving [illegible]
some medicine now to remove the [illegible]
& speaks quite encouragingly to her [illegible]
there may yet be a long life before [illegible]
that young persons like herself are [illegible]
entirely cured of this difficulty - [illegible]
He advises, rest, good food, some ex[illegible]
when she is able for it - thinks she [illegible]
been working too hard the past [illegible]
A milder climate, he thinks would [illegible]
well for her - & advises her, if she [illegible]
to go some by all means - The [illegible]
in Fulton seem to think very str[illegible]
that Julia should go - Uncle Eli[illegible]
prefer to hear from Father & Mother [illegible]
sending her out, unless, he adds, "th[illegible]
of a competent physician who had stu[illegible]

[...]e should have decided upon it & only if
[th]at decision had been that the disease was
[ma]nifest & fixed, would I have been ready
[wi]th advice from India to advise her
[...]ng either. Julia is competent to teach
[...]e in India & if the Board would
[se]nd her as a teacher there, I should
[a]pprove her going at once. But if she
[...]ms to be an invalid, write to your
[pa]rents & get their direction. It seems to
[m]e that only upon the strongest recommen-
[da]tion of physicians & the Board could she
[g]o without their direction". I agree
[w]ith Uncle fully & yet if she is to be so
[...] for the present, I would love to have her
[...] & this seems such a favorable oppor-
[tu]nity to go with Mr & Mrs Hazen.
[W]e may hear from father & mother even now,
[...] Mr. A. leaves. for I have written them already
[w]ith regard to it. Julia says she would
[...] to go & she thinks she can make herself
[us]eful by helping father in his writing &
[sis]ter in her school. Now, Mr Treat what

Would it you advise Julia to do, come on to [illegible]
& be examined by a more skilful physi[cian]
or what? I want to do all I can possib[ly for]
her, for I hope with prompt attention, she
may recover. Please advise me freely, I
want to be cautious in all I do, & yet [illegible]
I am spending a few days with Mrs [illegible]
just now. Her husband met with a [illegible]
fall about a fortnight ago, perhaps you [have]
heard. Mrs Porter keeps up wonderfully.
P. is very comfortable this morning. [illegible]
before last, he seemed very sick indeed,
troubled with something like congestion [of the]
lungs. found it hard to breathe. but [we]
are so rejoiced he is so comfortable to[day].
So direct your reply here, if you [illegible]
I shall write Miss Fish about Julia [illegible]
I am sorry to trouble you so much.
you be abundantly rewarded for your [illegible]

Aff'ly.

Remember me to Mrs S. please. Lizzie Ballan[illegible]

Suffield. Oct. 23. 1863.

My dear Mrs. Anderson.

I have been longing
to hear something from you with regard to
Maria. She told me that she wrote you
telling you the reasons for her leaving Boston.
I hope you approved of her course. She felt
that if she was not needed longer in B. by the
Mission she could not think of remaining
... strangers, for she knew nothing of
... Miss Tyler, ... she had heard you
... of them. I was glad to have her with
... [illegible] ... you
... [illegible] kindly made
arrangements for her to be with me until
... sailing, to aid her in her preparations
to see as much of her as possible.
... Henry too have been with us & it has
been delightful to be all together for a
time. Henry leaves tomorrow but will come to
... at the sailing. I don't wish to have

him lose any time from his studies, as he
is in his last year at Easthampton - ...
our ... & we are getting on pretty
in making our ... dresses & other ...
of clothing for the voyage - I want to ...
Julia a few cheap things, but will wait
I get to Boston before purchasing ...
articles, such as a shawl, dress &c.
Julia said, when Dr. Anderson left ...
that was needed to decide me ...
the Dr's opinion of the matter - as ...
& Dr. Bowditch both favor my going ...
supposed the case was decided - ...
seemed to be of the same opinion, ...
... him before ... ...
supposing however to hear something ...
Dr. A. or Mr. Treat. I suppose the ...
have taken action with regard to ...
matter before this, & I long to know ...
I hope we shall hear to night, for ...
work with so much better heart, if ...
know what is the formal decision - ...
me as soon as you can & tell me

...on's Jane leaves here Tuesday next for
...w Haven to see her Home, ~~then to~~ Westfield
...e our friends there & lastly to Amherst
... she expects to remain a week. after that
...ill be in Boston until the sailing
... weeks from tomorrow - at about that time
... will be in Boston - Anna & I expect to
...t her there then, unless the ship should
... detained - Henry will be in Boston only for
... three days - Dear Mrs Anderson, I wanted
... you this to ask what arrangements
... had better make as to where we should
... in B- by Hattie your Julia is Ressing
...letters to you to her, but because it do for
...e to go there? Please give me in
...ctions that you think in regard to
...tting Julia ready to go. She seems happy in
... thought of going & O I am so happy for
... & for mother, but we shall miss her
...much. When do you think the ship will
...l? Do excuse haste, for my letter shows
...ks of it, plainly - I have written this
...amid the midst of talking - Good bye dear
...Anderson - Pray for us & advise us. I wish I could

Lizzie Ballantine

Suffield, Ms. Oct. 23, 1863

Recd. Oct. 27/63

ansd. Oct. 28

320

So. Hadley. Dec. 12, 1865.

My dear Dr. Anderson.

Mother wishes to have me say to you that owing to some business she must attend to, tomorrow, she cannot leave here before Thursday of this week. Julia goes with her. They will arrive in Boston Thursday afternoon. They regret much to shorten Mrs Anderson's visit with Mary.

Thank you much Dr. Anderson for your kind words of sympathy. They have comforted us much.

Dear Father, I longed to see him once more, but the Lord knew what was best & O may we bow submissively to all that He appoints. Pray for us. With love from Mother & all of us for yourself & Mrs Anderson. Aff'ly, Lizzie Ballantine

Miss Elizabeth D. Ballantine

South Hadley, Dec. 12, 1865.

Rec'd. Dec. 14

321

Amherst. Dec. 4th 68

Mr. Ward.

Dear Sir.

According to your instructions I write to ask if you will kindly apply to the Prud. Committee for the continuance of the appropriation of six hundred dolls. for my Mother for the ensuing year.

We are all well and are enjoying this fine weather.

With kind regards.

Yours.

Lizzie D. Ballantyne

Miss Lizzie D. Ballantine,

Dec. 5/68.

Dr. Clark. ✓

Ans Dec 9.

Seminary. So. Hadley.
Feb. 18th, 1869.

My dear Dr. Clark.

Your kind note reached me this evening. I thank you warmly for your expressions of interest & sympathy in the prospect opening before me. Thank you too for your fatherly words, "Be humbly happy," &c. How much grace is needed for this very virtue! And yet the great joy that has come to me is nevertheless a good deal tempered by the thought of leaving so many dear ones behind!

And now about Miss Anderson. I must say, to speak freely, she is not as well adapted for Miss Hutchee as Miss Bliss even. Though an excellent person, she will, I am sure, be wholly unfitted to be an intimate companion for Miss H.

I hope you understand me, Dr Clark. Miss Fritcher is not any more difficult to be suited than ~~many~~ others. I wish you could but know her as I do. You would, I am sure, prize her very highly. But think you not, it is a delicate matter to select a companion for. And surely these missionary teachers living and working together far away from home and friends, are in a measure wedded to each other.

Pardon my frankness, but I think you would prefer to have ~~you~~ me give just my opinion.

I heard, recently through Mrs Leonard, from Miss Fritcher. While the latter spoke pleasantly of Miss Bliss, it was plain that there was lacking a true heart sympathy between the two. Of course, Miss F. spoke of it very delicately to ~~Mrs~~ Mrs Leonard but enough was said to make her feel a yearning desire to help her. Perhaps in time there will be more of a drawing

each to the other, yet I hardly think it. As you know, it is no disparagement to the best of people to say that not every two of them can live happily together, whether in married life or out of it.

The teachers send you an earnest invitation to come up next week Wednesday & spend the Fast for Colleges with us. Perhaps you can give us a part of the day, even if you are prevented from being here the whole. We feel very desirous of having the young ladies hear you & thus you can help helping on the good cause in which you & we are specially interested. Miss French is away just now, but the other teachers will give you just as warm a welcome. Your presence will be a great help to us.

My love to your wife, please.

With kindest regards for yourself.

Truly Yours,

E. F. Ballantine

Your last letter rec'd sometime since, I was very glad to get.

Miss E. D. Ballantine.

South Hadley, Feb. 18. 1869.

Rec'd. Feb. 19.

ackd " "

Amherst. March 27th, 1869.

My dear Dr. Clark.

I think, & so do the other teachers, that Miss Fritcher's packages had better be sent to her by Mr Barnum. He has written saying that he would be happy to take any thing for any of the missionaries - and if something should prevent Miss Fritcher's return this year (which I sincerely hope will not be the case), we would be glad to know that she had the things which we are now sending to her.

We are all so glad at the Seminary that you have written for Miss F. to return home for a season. It will be delightful to see her face again.

I returned home this afternoon. Our vacation commenced yesterday. How sweet is the rest after toil! I hope you are feeling better these days. Mother wishes to unite with me in kind remembrances for yourself & Mrs Clark.

Yours very truly, E. S. Ballantine.

Miss E. D. Ballantine,

Amherst, March 27. 1869.

Rec'd March 30.

Amherst. June 12, 1869.

My dear Dr. Clark.

I heard from Miss Fritcher this week the joyful news that she was coming home - as you so kindly proposed to her to do. She says, "Perhaps I cannot get time enough to write to good Dr. Clark. You know I never write to the Mission House - If I don't, can you write the substance of this, with my hearty thanks, and if Dr. Clark have any communication to make, with reference to associate or any other matter, he may direct to me at N. York or Syracuse. I hope he will excuse me if he hears nothing directly from me, for every moment here is filled."

Miss F. was to leave Constantinople about May 19th in company with the Allens & Miss Reynolds. They were to come by Gibraltar & touch at Salonica & Malta, hoping to reach here sometime in July. Miss F. hopes to be at So. Hadley at the time of the Anniversary next month!

In speaking of her coming home, she says, "I cannot be at all a public woman. It neither [agrees] with my abilities or my taste. I want to [rest] and grow strong, see my friends, get [a] teacher and then hasten back to my [Eastern] home. It is a little difficult to have one's heart on two sides the great waters; but [this] is the Miss'ry's condition - Home is in America but it is also in Turkey.

With regard to her associate, she says, "I [want] somebody that has some power to develop [...] native efficiency, some positive qualities. If [they] are all agreeable, so much the better. [My] first object is a good teacher, not a congenial associate. If the two can be combined, [all] the better. [I] rely much on the judgment of [...] I feel it a very difficult mission on [which] I am sent and do wish to commit it all [to] the God of Abraham who is able to prosper my journey as He did that of Eleazar."

"I must return next Spring. Can't leave [my] girls longer. When I left them, they expected [to] greet me again in five weeks. Poor [girls!] They have heard the possibility of longer absence & have poured out their griefs on [paper] and sent. Am keeping their letters for the[...]

journey"–

So we are to see Miss Fritcher once more.
I am so thankful.
I hope you & your family are well. I have
only a few moments for writing this morning
so excuse a hasty note please.

With kind remembrances for yourself
& Mrs Clark from Mother & all our number.

Aff'ly. Lizzie Ballantine

Miss Lizzie Ballantine.

Amherst, June 12. 1869.

Rec'd June 14.

ans June 22

325

Union Theol. Sem.
New York City,
Dec. 20th 1839

Rev. D. B. Greene Secty. &c —

Dear Sir: I was invited by the Prudential Committee, in note of Nov. 9th, to visit Boston for the purpose of conferring with the Secretaries in reference to my appointment — It will be most convenient for me to come next week & unless you write to the contrary, hope to be in Boston by noon, Tuesday 27th —

Yours very truly,
H. W. Ballantine.

Mr. H. W. Ballantine

New York Dec. 20. 1859.

Rec'd, Dec. 24.

326

Union Theol. Sem.
N. Y. City. Jan. 9th/60

[D]r. Anderson:

Dear Sir, Yours of 4th ult:
[w]as received — I have read
[w]ith some care the Proceed-
[in]gs of the Mahratta Missiona-
[r]ies in 1854. The views of
[M]ission Policy there advocated
[a]re those which I had before
[l]earned to prefer — This is
[du]e mainly to my Uncle,
[th]rough whose letters I have
[be]en almost insensibly ed-
[u]cated in the policy now
[p]ursued in those Missions.
Were this not so, I could
[no]t withhold my concur-
[r]ence from what seems to
[b]e the combined wisdom
[&] experience of such men.

I shall be most happy to receive any communications you may be plea[sed] to make to me, on the sub[ject] of my mission or any re[-]lated subject.

Very gratefully & sincerely
Yours,
H. W. Ballan[tine]

Rev. R. Anderson D.D.
Secty A.B.C.F.M.

Mr. H. W. Ballantine

New York Jan. 9. 1860.

Rec'd Jan. 10.

✓

Union Theol. Sem.
New York City
Mar. 24th 1860

Dr. Anderson:

Dear Sir, I received
an answer to my letter to
Mr. Tracy, written at your
suggestion, some days ago.
I have delayed this note
to you that I might be more
certain in reference to some
other arrangements — Mr.
Tracy fully approves of my
being employed a part of
the year in visiting the Chs
of his district — He said
he would write you to the
same effect. It now re-
mains for the Secretaries to
agree on the time — when,
& how long, & the mode of
procedure — I doubt not the
decision they shall come to

will be convenient for

May I suggest that if I am to be employed only part the year it had better be during the latter part of my stay — say during the next Winter —

I have an offer to supply the pulpit of Dr. Neill in Saint Paul, Minn. during the Summer — If I accept there will I think be ample time for the other work, & besides, my stay in Minnesota for three or four months may contribute as much to my personal influence as a Missionary, as any thing else — It will in fact double my sphere — Of course I consider my engagement with the Bd. paramount if you wish or think best to employ me the whole

time I shall decline the offer from St. Paul – If you do not wish to employ me during the Summer, I think best to accept it –. I can easily find enough to engage me during the whatever time the Bd. does not want my services.

Will you please let me know as soon as possible that I may return answer to the Ch. in St. Paul –

Yours very sincerely,

W. W. Ballantine.

Mr. H. W. Ballantine
New York March 24. 1860.
Rec'd. March 26.

Wrote April 26/60

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Union Theol. Sem.
New York City
May 7th 1860.

[M]r. Anderson:

Dear Sir, I have con-
[s]idered very carefully &
[p]rayerfully the suggestions
[o]f your letter of 26th ult.
[I] am compelled to say that
[th]e reasons which determin-
[e]d me to remain before,
[a]re of no less force now.
[I] should like much to go
[&] indeed at one time I
[w]as almost on the point
[o]f saying positively that
[I] would go. The work seems
[t]o press; but I have thought
[th]is about it. My going
[th]is year will not enable
[y]ou to occupy Sholapur

any the sooner. Having n[o]
grounding in the languag[e]
it would be not less [than]
a year, after arriving there before I could tak[e]
Mr. Harding's place in B[om-]
bay. Before that time Mr
Hazen will have return[ed]
& he can at once relieve
Mr. Harding.

Another reason is tha[t]
I find myself now comp[lete-]
ly exhausted, body & mi[nd]
from too close study; so
I push myself to get re[ady]
it would cause me to l[eave]
this country in a fatigue[d]
state that would very [like-]
ly fit me for the acclim[ating]
& this would come at
the sickly season of [the]
year besides.

My other reasons re-
main the same.

I have therefore decided to go on as before determined - Return home to Bloomington Ind. for a month - then to Saint Paul Min, & preach, for the Summer as you are informed - I am ready to do any work for the Bd. in this country after that - or before if necessary - until I sail. Hope to see Mr. Hagen & confer with him before I leave N. Y.

Gratefully & sincerely yrs.
N. W. Ballantine.

Rev. H. W. Ballantine

New York May 7, 1860.

Rec'd May 9.

✓

329

Saint-Paul, Minn-
July 2d 1860-

[M]r. Anderson:

Dear Sir, I write to let you know of my where-abouts &c- As I told you in N. Y. of my engagement to come to this place - so it is - Have been here one month & the people wish me to stay as long as ~~the~~ my engagements with the Board will per-mit- I have agreed to preach for them three months, July August & Sept-, subject to your call; if you have any more direct mission work for me to do - I should

like to know as early a[s]
convenient whatever w[ork]
you may wish me to do [in]
this country before sailin[g.]
There being no Western Se[cre-]
tary, I know not what
measures to take in r[ef-]
erence to my visiting [the]
churches in that Dist[rict.]
The people here
seem to know little & ca[re]
less about Foreign Mis-
sions; St. Paul is itsel[f]
almost heathen groun[d.]
I am preaching to a co[n-]
gregation good in nu[m-]
bers & intelligence; b[ut]
most of the people ar[e]
very far from the ki[ng-]
dom of God. Hav[e]
been able to find her[e]

as yet none of the pub-
lications of the Board –
so that indifference is
easily accounted for. I
shall exert myself to
get some of them taken
in our Church. As to
helping the money matters
I can only pray, as yet—
have had no means of
hearing ~~yet~~ here how they
stand. May God make
his people willing.
With highest regards
I am yrs &c.
H. W. Ballantine
Dr. Anderson
Secty &c

Rev. H. W. Ballantine

St. Paul July 2. 18[illegible]

Rec'd July 6.

✓

Rev. H. W. Ballantine 330

Rec'd. Jan. 9.

Bloomington Ind
Jan. 3d 1860

Rev. S. B. Treat:

Dear Sir, I am happy to acknowledge the receipt of your letter dated Dec. 28th & somewhat sorry at the occasion of it. My relation to the Home-work I thought was understood perfectly & I have been going on without any uneasiness or uncertainty. In your letter to me of Sept. 26th you say, As to the compensation --- we expect to support you — so that you will be as well off at the close of your labors as at the beginning — at any rate.

With this I was satisfied & have been acting on it — for

nearly three months using
own funds. That you have
been troubled with any
communications on the subject
is due entirely to others than
myself. Mr. Tracy's letter
was occasioned by a conversation
sation with my father some
days ago of which I knew
nothing. Be assured there
has been no uneasiness &
reason for disagreement.
Your proposition that
Weed meet my expenses
like very well & may call
upon him for that purpose,
any further compensation
need not be arranged now,
work being from necessity some
what irregular.
Of what I have been
it may be right for me
say a few words. I have

visited fifteen of our
churches & spent two or three
days with each, preaching or
lecturing & addressing the S.S.
In several places they have held
a social meeting that the people
might get acquainted with me
more familiarly & so awaken
in them a friendly interest also.
These last I have enjoyed very
much. Every where I have been
most kindly received & tho' not
always realizing my desire as
to the impression left I think
the three months well spent.
Our Presbytery meets next
Wednesday, when I intend to
apply for ordination — the
meeting is at Salem. After
this I think that five more
Sabbaths with the intervening
weeks will suffice to finish
all that seems advisable to

attempt in this region.
Money matters are close out here, as you know, & I appreciate the situation of the Committee with their large appropriation to meet. I shall do best to have our Churches ~~to~~ come up to their share of the burden. By Synodical arrangement their collections for Missions all come in June, there is little fruit seen yet.
Begging pardon for the length of this letter I am
Yrs. sincerely,
H. W. Ballan

331

Bloomington, Ind.
June 4th 1861

Dr. Anderson:

Dear Sir, I have seen several statements lately, among them one made by Dr. Wood in the General Assembly at Syracuse, that the Prudential Committee are detaining in this country missionaries who are ready to sail, from lack of funds. This may affect myself; but not wishing to trouble you I have waited until now. I am ready to sail at any time, as you understood when I was in Boston in March last, except in the one regard of marriage. That matter

remains just as it was
— perhaps a little more
hopeful for me. But
I am willing now, as the
to go alone & would
rather so than ~~to~~ remain
here another year — Many
in our Churches here
are looking at me — my
acquaintance is very
extensive — & after my
many exhortations to
them last winter I fear
to give occasion to any
to say that I myself am
faltering when the time
comes. However, I am
willing to bear this if it
must be so — The time
for us in the West- seems
much; my Presbytery
after considering the
matter carefully, was
unwilling to go before
the Churches this year

& ask my support - as was their thought - to do - They only passed a minute in reference to my going & urged increased contributions: this makes me dependent on your general fund.

If the prospect is that I must wait - I should like to know it as soon as possible, so as to lose no time in securing other employment - For the present - I am at my father's in this place -

My father sends his regards, in which I join, to yourself & your family -

Most sincerely,

H. W. Ballantine

Rev. R. Anderson D.D.
Secty &c

Rev. H. W. Ballantine

Bloomington, Ind. June 4, 18[6]

Rec'd. June 8/61

ans'd. June 8.

332

Terre Haute Ind.
Aug 19th 1861

Mr. Gordon:

Dear Sir, I believe I have a credit of One hundred & fifty dollars on your books; will you please apply Fifteen dollars ($15.00) of it to your general fund as a donation from me—

Will you also be so kind as to say to Dr. Anderson that in view of an uncertain detention here from my field in India I have engaged to supply the Baldwin Pres. Ch. of this city for one year from Aug. 1st

It is understood howev
that I am at liberty to
resign at any time w
the way may seem ope
for me to go to India
Please notice this in
forwarding any letters
me —
With deepest sympat
for your embarrassed
situation & prayers for
your speedy relief I a
Yrs. very truly
H. W. Ball

Rev. H. W. Ballantine,

23 Aug. 1861.

a. " " "

Rev. H. W. Ballantine

Terre Haute Aug. 19 '61.

Rev. H. W. Ballantine 333

Rec'd Dec. 31.

Terre Haute, Ind.
Dec. 26th 1861 -

[Dr]. Anderson: Ansd Jan. 17/62.

Dear Sir - In laying [m]y plans for the new year it [w]ould help me much to know [if] possible whatever may be [k]nown of my prospect for [ge]tting off to India -

As regards myself I be[lie]ve I am fully ready now, [m]y matrimonial arrangements [ha]ving been settled soon after [the] meeting in Cleveland -

A war with England [wo]uld cut you off from [you]r India Missions & I [su]ppose would effectually [pr]event my going while it [m]ight last; but this I hope [is] not to be - Whether you

are going to be able to sen
out new men during our
war, you of course can ju
best - I should like to
from you as soon as con
venient - My people
are anxious I should
settle with them perman
& it would be to my ad
tage no less than theirs
I am to remain in the ca
try to know it as soon
possible. My own d
is to go, but if that
not be there is a very
pleasant field for me
here. The Lord has al
blessed my labors in
& permitted me I hop
to gather some fruit
eternal life -
I shall have occa
to go as far as Spring

Mass. in January — leaving
here about the 13th to
attend to some business;
If by going on to Boston I
could do any good I would
do so, though my time will
almost forbid it.

If you will let me hear
a few lines what the
probabilities are in my
case, before I leave here, I
shall be greatly obliged —

With highest regards,

Yrs. in the Gospel —

H. W. Ballantine.

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Albany, N.Y.
Jan 22d 1862.

Dr. Anderson:

Dear Sir, Some weeks ago I wrote you asking information as to my chances for getting off to India next season, but having received no answer I suppose my letter did not reach you.

I am now East on a visit of a few days & if I can learn anything in reference to the matter before returning home it will relieve me much in some regards. Can you send me a line, if nothing more, to Suffield, Conn. before the

end of this week —
If you think it wor[th]
the expense I can co[me]
on to Boston next We[d-]
nesday & spend one da[y]
Let me know as soo[n]
as possible —
Yrs. most truly &c
H. W. Ballou

Rev. H. W. Ballantine.

Albany. Jan. 22. 186

Recd. Jan. 2

Ans. Jan. 24.

Rev. H. W. Ballantine 335
Bloomington Apr. 23. 1862.
Rec'd. Apr. 28.

any ? from perhaps

Bloomington Ind.
Apr. 23d 1862-

Dr. Anderson:

Dr. Sir, I write to say that the situation of my affairs makes it seem best for me to be married on the 6th prox.

I am appointed Commissioner to the General Assembly to meet in Cincinnati on May 15th & my Presbytery insist on my going- My father & mother wish me to spend at least three weeks with them with my wife, as they have never known her- Putting these two things together it seems we must be married before the meeting of the Assembly long enough to reach here

& give me time to return to
Cin. to the meeting - I
suppose the ship will
sail somewhere about
July 1st. Leaving here abo
June 4th I shall then hav
but three weeks to spend
with my wife's friends
finish our outfit -

Though this is sooner
than for some reasons w
riage is desirable it is th
best plan we can form w
our present light. - I s
East next week & shall
in Springfield at the Mass
Friday, May 2d & two or three
days following - Would li
to hear from you there
you have any suggestion

My father sends his k
regards - Yrs sincerely

H. W. Ballant

Not knowing her address I enclose this to be forwarded. H.W.B.

336

Suffield Conn.
July 14th 1862

Dr. Anderson:

Dear Sir, I received the last week a note from Mr. Gordon dated 9th inst: advising me that no vessel is about to sail for Bombay before Sept. Whether there is to be a vessel then or not I could not gather. It is needless to say this is a very great disappointment to me; but this would be of little consequence were it not for the loss of time. I am doing nothing.

Several questions come up which I cannot answer. Will there be a

vessel in Sept.? If s[o]
would it be safe to st[art]
so late in the season — to
arrive in Bombay in the
very commencement of
the hot weather? The
voyage I understand w[ould]
be, likely, five months
at that time of year.
What would the Com-
mittee think of our goin[g]
to England to find a
vessel there? But this
would put us as late
as starting from here in
Sept. My wife's friends
would hardly consent to
my taking her to such a
climate at the most un-
favorable time of year.
Time now is precio[us]
If we can get off in an[y]
way soon we shall be gla[d]

not - I must - seek another
engagement - with a church
at once - I know not -
what to do - Friends have
suggest - I should interpret
these obstacles to my going
month after month & even
year after year as showing
the will of Providence that
I should remain in this
country - I do not wish
to interpret - them so until
I am compelled to -
Perhaps it - is wrong
for me to trouble you with
such an array of ques-
tions, but - no one else
understands the case -
May we be guided ever
by Him "who knoweth the
end from the beginning."
Most - truly yrs
H. W. Ballantine.
over

P.S.
So confident was I [illegible]
that all my goods are
ordered & now on the wa[y]
to Boston – i.e. those from
the West –

Rev. H. W. Ballantine
Suffield, July 14, 186[illegible]
Ans'd, July 16.

[illegible]

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Suffield Conn.
Aug 30th 1862

Dr. Anderson:
Dear Sir, Yours of 23d inst. came during my absence on a visit to my parents. On my return yesterday I found it & hasten to reply.
I have kept up a correspondence with John Fairbank since we left the Seminary & lately several letters have passed between us in relation to the matter you mention. He thinks from indications he has had that his own health would not be good in a warm climate & has within the

past- year removed to
Wisconsin to escape the
Summers of Illinois even
He would in my opinion
make a most excellent
missionary - has a never
failing common-sense,
rich in expedients & so
happy temperament -;
his last letter to me discour-
ages me from any further
effort to persuade him to
[illegible]ard - He seems convinced
tis his duty to himself to
remain in a Northern clima[te]
I have had a very pleasa[nt]
visit of two weeks with
my parents & now will
hold myself in readiness
to go whenever the notice
may come - My w[...]

is very well — in unusually vigorous health for her! I think nothing now seems in the way of our going ~~at~~ by the first opportunity —

Grateful for your many kindnesses to me I am ever — Yrs. in the Gospel

A. W. Ballantine

P. S.

Should you wish to write to Mr. Fairbank at any time, his address John B. Fairbank Monroe, Wisconsin.

A. W. B.

Rev. H. W. Ballantine

Suffield, Aug. 30, 1862.

Rec'd Sept. 1.

✓

Bombay, March 11th 1863

Mr. Treat:

Dr Sir, As we hear Dr Anderson is absent you will I suppose receive our communications. We are here safe & sound after a very pleasant voyage of 124 days. God blessed us wonderfully with clear smooth weather, with health, with good food & drink & accommodating officers. Indeed we lacked nothing that was needed for comfort & profit. I am sorry to say that our relations with Mr. Munger were not altogether pleasant, I mean those of us younger passengers, though I had better speak for myself & wife only. You doubtless understand Mr. M's peculiarities, we did not & so there arose in the earlier part of the voyage a want of sympathy, or perhaps a more positive feeling of separate interests; from which we did not entirely recover to the end. I am glad however that as we came to understand each other the unpleasantness passed away & especially under the influence of the gracious presence

of God's Spirit which we manifestly enjoyed during the last weeks of our ship life. Of this I may say it was most delightful: & a goodly number of the sailors were not ashamed to come daily to us for instruction & religious inquiry. One has given the most cheering evidence of conversion & Mr. Bruce feels confident of another with whom he has had especially to do. I think there were not more than three or four on the ship who did not share in the seriousness & I do indeed expect that the Last Day will reveal much more good than we now see.

The Capt. of the ship did everything for us in his power: gave us full liberty to go where we liked: to converse with the men: to invite them into the cabin for prayers. We had preaching every Sabbath, attendance on which was voluntary with the men = the officers generally came in — the Capt: always, as also usually to morning & evening prayer. The ship was provided with the best of stores & an abundance of every thing; so that

I cannot wish for any better accommodations for any company that is yet to come out. It is due both to the owners & officers of the ship that I say this. Of course I do not mean that there was nothing but perfect pleasure on the ship; but taking all together our passage was as pleasant as any could expect & much more so than is usual. We were all quite well after recovering from sea-sickness except that my wife had an attack of severe illness which lasted about a week. She was perfectly well afterwards however, & is now.

Here we have been most kindly received by every one. Mr & Mrs. Bissell now occupying the house here have left nothing to be desired in attention & kindness. All the missionaries at a distance have written us letters of hearty welcome. Our home ~~here~~ has given us a very agreeable surprise, being much pleasanter than we anticipated. Every thing makes us enter on our work ~~here~~ cheerfully

& in good heart — We attended Marathi services in chapel last Sabbath — heard Ramkrishnapunt in the forenoon & Mr. Abbott in the P.M. — We learned enough Marathi on the way to catch some sentences. I should have mentioned that we studied regularly & are able to read easily, using the Lexicon. Have not yet been able to commence here.

You will think we are slow to report ourselves, having landed on the 3d inst. — there has been no mail since.

With highest regards
Yrs. in the Gospel.
H. W. Ballantine.

Rev. S. B. Treat:
Secty. A.B.C.F.M. Boston

Rec'd. Apr. 20.
Ans. Apr 3.

(Copy) 339

Ahmednuggur India, Sept 22/63

Dear Friends,

A long time ago when I was in Indianapolis, I [pro]mised to write you a letter. I hoped then to be in India [ver]y soon, but the war kept me back more than a year. At [last] I am here, however, and have been trying for six months [to] learn the strange language these people speak, so that I [ma]y preach to them, and tell them about the Saviour. Where [I no]w am is not my home. Some of you may remember that [Bom]bay is the city I told you about. You will find it on [the] map on the Western side of Hindoostan. I am now here [to v]isit the missionaries in this city - 160 miles directly east of [Bo]mbay. Since I have been here, a very interesting heathen [gir]l has come away from her heathen friends and become [a] Christian, and I think you will like it if I take up [my] whole letter in telling her story. Her name is Junna [an]d she is thirteen years old. One day she came into the [yar]d of the Mission House, and going to the house of one of the [tea]chers asked his wife to let her stay, as she wanted to be [a Chr]istian. The good woman talked with her and was greatly [plea]sed, but she did not think that one so young would be [able] to stand the persecution which all who become Christians [...] have to bear. She told her to go to school that day, but at [nigh]t to go back home that she was too young. But how little

did that woman know of God's power, and how he can make the youngest wise and strong when they put their trust in him. Junna went back, but in two days she came again and said must stay with the Christians, that her mother made her worsh idols at home, and she could not be a Christian there. Who c say no to such a request "Junna you may stay," the woman said, before night her mother came to look for her. She begged and be her to go back, then she cried and tore her hair, and said they would all be destroyed, if her daughter, should leave the wor of the idol god's. Junna's uncle came too - her father has go on a long journey, and is not coming back for a long time - uncles came and threatened to beat her and have her put in ja but it was all in vain. She told her mother that Jesus is the Saviour, and the idol gods are nothing - and that if they beat and put her in jail, she would still love the Saviour, and w ship him only. The next evening her Husband came. What! Hus Will a little girl of 13 have a husband? Yes they do in this cou The girls are married when they are babies - sometimes to boys sometimes to old men. They stay part of the time with their o mothers, and part of the time with the husband's mother, till are grown, and then go to live with the husband. This girl's hus band is 42 years old. He is stern and cruel and treats he more like a slave than a wife. Well, he came, but neither <u>he</u> got her away - the missionaries would not let him take

ay by force. The next day, the mother and husband went to the
agistrate and said that the missionary had stolen the girl away
d had her locked up so they could not see her nor get her, and
t he must make the missionary give her up to them. This was
l false as you know, but after a day or two, the magistrate
t an order to Mr. Ballantine, my uncle, who is the oldest mis-
nary here, to send the girl on such a day to the court. We were
very sorry for poor Junna, for we knew they would beat her
d treat her very cruelly, but she had to go. We wrote a letter
the magistrate and told him all the truth - how she had
e here of herself - how she wished to be a Christian, and
t she had eaten with the Christians. You **know** if a heath-
eats with a Christian, or eats any food that a Christian has
ched, they think it is so much defiled and become so unholy
they can never let him come into the house again, nor have any-
to do with them. We wrote to the magistrate, but he, notwithstand-
ll, took her away from us, and sent her off with her mother. It
d have made you cry to see this poor girl begging to come back
us and be a christian. "Oh Saheb" (ie great Sir) she said, they
l beat me - they will make me worship idols - that is wrong and I
not want to go." The soldiers carried her out, and the unfeel-
Judge will not hear. Poor girl! we could only pray for her.
er we did pray, and God heard our prayers. She was taken and
ed up in a shop where her uncle's work, (for as she had eaten with

Christians) her mother would not take her to her house, as that w
defile the house, she thought. For two days she was kept there a
watched all of the time. When they brought her food, Junna wou
not eat till she had asked God's blessing. Then they laughed
her. She prayed too, kneeling down in the corner of the shop. Sh
told them all the time that she would go back to the Chris
tians and live with them, for she wanted to go to school an
learn more about Christ, and that though they punished he
she would never worship idols again. Who but God could ha
made this little girl so brave and so firm? The next day, her m
er finding she could do nothing with her, to make her a he
again, took her to a town three miles off where her husband
to give her to him, but he would not take her back to be his
because she was defiled as he said. Then the mother brough
her back and locked her up again in the shop. After ano
day, on Saturday evening, Junna got out in some way, and ru
ning with all her might, came straight to us. She trembled
joy when she got into our house. In a few minutes some men
for her, but not finding her in the teacher's house, they went
again. For two days we kept her, but afterwards it seems h
friends concluded it was useless to try and make her a
then again, and so gave up. Then Junna went to live with th
good woman to whose house she first went. I see her now eve
day, as she passes by my door, going to school, and a happie

there is not in all India. She is rapidly learning to read —
heathen never let their girls learn to read — only the boys — &
repeat verses in the Bible — and to sing — and what is better
than all, she shows in all her conduct that she has indeed a new
heart, and is a lover of the Saviour. But how did Junna learn all
while she lived among the heathen, and what was it that made
so earnest to become a christian? I will tell you. There was
some time ago a Christian's school kept near her mother's house.
missionaries rented a little room their, and this same teacher
have mentioned, was put to teach it. He is a good man and
loves especially to sing with the children, and has made many beau-
tiful hymns himself. Little Junna used to be delighted with
singing, and every day would go and stand by the door, un-
til she had learned all the hymns that were sung. These hymns,
many of them, told about Christ the Saviour, and God's Spirit
touched little Junna's heart, so that, after a time she seemed
to think of nothing else so much as of Him. Nobody had ever spoken
to her about it — and no kind mother had prayed with her to
teach her to be good — it was God who was leading her, and no human
being knew about it. Not very far from Junna's house is one of the
churches that the missionaries have built in this city — and so
eager was Junna to hear all she could of Jesus, she used to
go every Sunday & stand near a window where she could
hear the preacher. She was afraid to go in. How much more

earnest she is to learn the way of salvation than many children in America, who have been taught all their lives by Christian pa-rents. It seems to me, that as she stood outside of the church catch what she could of the sound of the gospel, she was m like that poor heathen woman who begged the Saviour to let h have but the crumbs that fell from the children's table. An now there are two or three things I wish you to think of. 1st. H much easier it is for you to become Christians than it is for t poor little girls and boys in this country. And if these do be so, will *you* not be condemned by them in the last day? 2d. a lesson from Junna how to be earnest in seeking the Saviour You must not think that you have to run away from your Mother. Junna loves her mother and obeyed her in every th except where it would be wrong. She prays for her mother now ea by that she, too, may be a Christian. 3d. I want to ask you if is not a good work that missionaries do, if they are the means o saving the souls of these who are so earnest in seeking the Saviour Will you not now pray that all the thousands of children who ship idols may soon come to know the Saviour & serve him onl I hope that some from your school will one day come here missionaries to teach them. And now may God bless you all, & m be numbered among the Saviour's flock, & be gathered into his fold last, is the prayer of your true friend,

H. W. Ballantine

Ahmednuggur Sep. 22.

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Ahmednuggur Sep. 26th 1863

My dear Mr. Treat -:

I understand from brethren here that you sometimes have letters copied for Sunday Schools - Some money comes in now & then from Schools in Indiana for me & I hope by writing occasionally to draw out some more. Will you please have this accompanying letter copied exactly, except a change of the name "Indianapolis" & sent to the two following schools -

1. Michigan City, Indiana, Congl. Ch. - T. J. Baldwin Supt.
2. Putnamville, Indiana, Pres. Ch. Wm. Walden Supt.
3. The original send to, Indianapolis 2d Pres. Ch. - Care of Rev. G. P. Tindall -

— Then please, changing the introduction to send as follows, for some schools to which I have already written - "My dear friends, I wrote you some time ago from Bombay; I have now come on a visit to Ahmednuggur - a city 160 miles back in the country - Since I have been here a very interesting heathen girl &c — with this introduction have it sent to these schools. viz:

√4. New Albany, Ind. 2d Pres. Ch. Rev. Jno. G. Atterbury

√5. " " 3d Pres. " Rev. Chas. Hutchinson

√6. Terre Haute, Ind. Baldwin Pres. Ch. C. C. Knapp, Supt.

7. Evansville, Ind. Walnut St. Pres. Ch. Rev. Wm. H. McCarer.

— This will require six copies but I hope it will not be considered too much trouble — We have been perhaps reasonably well up here during the rainy season, but Mrs. Ballantine is far from strong. We return to Bombay immediately after the mission meeting which begins Oct. 20th. Rankin's Superint. & family have been all more or less sick for the past three months — himself & wife & one child have had very severe attacks. I have therefore allowed him — by the advice of the brethren here & Mr. Harding — to bring his family up here at the time of the meeting & be absent a month. The pulpit will be supplied by Mr. Bowen & a native brother of the Free Ch. Scot. Mission. I myself have been well — my progress in the language is moderate I suppose — shall try to preach in the Chapel soon after returning.

With highest regards, Yrs in the Gospel

Rev. S. B. Treat, Secy. H. W. Ballantine.

Ahmednuggur Sep. 26. 1865. Rec'd. Nov. 12. Copies made & sent, '19

Ahmednuggur August 6th 1863

Jas. M. Gordon Esqr. Treas. &c

My dear Sir: I send herewith the Estimates for Bombay for 1864. They are made out with Mr. Harding's help & by his advice & that of the Missionaries here. The item for Native Pastor's salary meets the approval of all the brethren here without exception & would doubtless have secured Bro. Dean's too but that a letter explaining the circumstances failed to reach him. I feel sure that the Mission will vote to fix his salary at Rs 110 when they meet in October & therefore I thought best to ask for that amount in the appropriations. You will understand I suppose my dividing the sum; the item of Rs 30 is for house rent. This whole sum ~~is~~ gives him really less than he used to have before going to Satara, when the Mission furnished him house & medicines & medical attendance & Rs 80 in addition. There is therefore good ground for his asking this increase, especially as the cost of living in Bombay has greatly increased within the past two years.

I am much pleased with Ramkrishnapunt-

Since my absence, he has managed affairs very well indeed as I see by his report just received. Am sorry to have to say that his family have suffered considerably from sickness this season — indeed there has been far more than usual sickness throughout the city.

We have enjoyed being here — have been refreshed both in body & spirit by coming; Mrs. Ballantine has been especially benefited by the change. Are pursuing our studies regularly & I think to good advantage. We expect to return to Bombay immediately after the meeting in October & hope then to be able to enter fully into the work of the Gospel there. Hoping that you will have returned greatly strengthened by your trip up the lakes

I am yours most sincerely
H. W. Ballantine.

Estimates

Sept. 26. 1853

Bombay, Nov. 28th 1863.

Rev. Dr. Anderson:

I write to let you know of the safe arrival here of myself & wife from Ahmednuggur. We were detained one week after the close of the Annual Meeting by Mrs. Ballantine's illness — a Bilious Fever. She has recovered now, fully I hope. We reached Bombay Saturday P.M. Nov. 14th and are endeavoring to set ourselves to work. I wish however I could let you understand the state of doubt & uncertainty I find myself in at this time. Owing to circumstances that you are acquainted with there has not been much missionary labor bestowed by our Society in Bombay for several years = and for a whole year now passed in consequence of Mr. Harding's absence there has been scarcely anything done. ¶ I find now before me this teeming, intoxicated population — intoxicated with money making. There has been here this year such a fever of

speculation as we experienced in America in 1857 - Already however I notice in Bombay the evidences of approaching revulsion - It has been & is, extremely difficult to get men to listen to so un-worldly a message as ours is. To bear upon the people, there is our Church, to which Ramkrishnapunt ministers faithfully & acceptably; but the congregations are small - very small & we do need a reviving from the Lord, or else the light will soon go out in the midst of us - I am sorry to believe that the state of religion in the church is very low. There are some faithful, praying ones - I remember our American Churches were in a like state at the time I have referred to above & that the destruction of many worldly plans & scattering of wealth to the winds caused many to think of that "more enduring substance," and was blessed of God to the conversion of a multitude of souls - May it be so in this case -

There is open to me also Street-preaching - I do not feel as yet justified by

any means in speaking decidedly on this subject, but I have become daily more convinced that it will bear little fruit. Those who stop to listen one day are seldom or never seen again — & I have not heard of any one brought to attend the Chapel services by what he heard on the streets. The preaching too is almost invariably diverted into a vain discussion by some Infidel Brahmin. Nevertheless the Mission here will doubtless never give up street-preaching until there is found some way of bringing the masses into some chapel or preaching place. There are no schools under our Mission here, nor any other instrumentalities being employed than these I have mentioned. I am anxious to establish some & shall if on trial it is found that children will come to a Christian teacher. We have no need to attempt it with a heathen teacher, — there are enough such schools — or they may be supported by natives. I intend also to employ a Catechist immediately — Dajiba one of the Deacons of the Church — but what he and I shall do — how we are to

get access to the people I am in great uncertainty. Of course a great deal of my time & strength must be given still to the study of the language. I take a little part now in the street preaching, & hope before long to attempt my first sermon in the Chapel.

I have thought that a little medical knowledge would be a very great help in reaching the people. There are many physicians here, but their high charges effectually cut off the mass of the people from their services - they are at the same time anxious to secure good treatment for their sick & yet prejudiced against going to a Hospital. I hope to be able to report to you soon something commenced at least. I beg your prayers that I may be led into the right way.

The two packages directed to me - letters - & forwarded from Boston between Sep 15th & 30th have been lost - they were against my orders sent to Ahmednuggur & have not been found. Can Mr Gordon tell whether anything valuable was in them? there were two.

Yours in the Gospel
H. W. Ballantine

Rec'd Jan. 11, 1864
Rec'd Jan. 22. 1864

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Bombay, Jan. 28th 1864

the S. S. of the ——— ———

My dear Children: My last letter to you was
ritten from Ahmednuggur; you will be glad with me
t I have got back to my own station again, in Bombay.
came back about two months ago, but have been too
y to write letters. And now first I must tell you
out my schools; for of course you will be most interest-
in them. As soon as I reached home I got a young
n, one of the members of our little church, to begin a
ool in the yard of my house. There is a nice school house
my yard, with benches & desks — not as nice as in your
y schools, but nice enough for us. About twelve little
s only came; & after a week they began to drop off, one
one; & one day their parents came & took all away that
e left. This was because a heathen teacher had a school
r by & he wanted the scholars; so he went & told the pa
ts that, if they let their children come to our school,
would become Christians & be lost. This is the way
talk. We know that if any man becomes a Christian,
will love him, & he will be saved; but these people
, if any one becomes a Christian, he commits a great
, & God will be angry, & send sickness & death into
house, & his soul will be lost. So all our scholars

Rec'd Jan. 11, 1864

went away — there remained not one. This is the history of my first school; now I will tell you of [illegible] second — As soon as the first school was broken up, I took the same teacher, & went & got a room about half a mile from my house in the edge of the city wh[illegible] the poorest people live. I said to myself they will send th[illegible] children I know — and they do — By God's help, we soon [illegible] a fine school — God helped us by turning the hearts of [illegible] people to listen to us & to believe what we tell them. A[illegible] not the children only — the men also have come and beg[illegible] us to teach them to read; so I was obliged to get two tea[illegible] & have a class at night — a night-school for the men [illegible] who work in the day — & a day school for the children. But I must tell you what sort of people they are. [illegible] are called Mangs, & are the lowest & most ignorant [illegible] all the heathen in this country — You know the Hindo[illegible] people are divided into a great many castes — Ev[illegible] trade & place of living makes a different caste — The [illegible] first the Brahmin, which is the highest caste — Th[illegible] the priests of the people: then comes the Warni: th[illegible] the Sonai; then the Sali: then the Koonbi, & s[illegible] on, a great many others — more than 100; & last [illegible] all come the ~~[illegible]~~ Mangs — These all look do[illegible] one on another, & are very proud & bigoted; be[illegible]

[a]ll look down upon & despise the poor Mangs. If [a] Mang should touch anything that belongs to another [p]erson, it becomes defiled, as they say; if it is food, [th]ey must throw it away — if it is an earthen vessel [o]r cup they must break it. Poor man, he must not come [in]to their houses; & if so much as his shadow falls on a [B]rahmin, it defiles him more than if he had committed [th]e greatest sin. The others do not allow the Mangs to [le]arn to read, or to learn any trade or work; they [th]ey must only sweep the streets & carry away the filth [of] the city & must eat the scraps that other people [t]hrow away & what they find in the sweepings; & all dead [a]nimals. They are too poor to buy clothes & go almost [na]ked — you would be ashamed if I were to tell [y]ou how naked & dirty they are. And such houses as they have, you would not think people could live [in] at all — made of leaves, with the ground only for [t]he floor, & one little door through which they creep on [t]heir hands & knees. Such are the people among [w]hom my school is. There are other heathen in [th]is great city that are rich & live in fine houses, with [f]lower gardens & fountains around them & ride in [f]ine carriages, with men in gay clothing to run before them; but their religion does not teach them

to be kind to the poor Mangs, & give them any of their
good things - I will tell you about these richer heathen
in another letter & the idol gods they worship.

Now the Mangs are sending their children to school
these rich people are not - On Sunday the boys come
with their teacher to our church, & in the school they
learn verses from the Bible, & to say the Lord's prayer,
a nice little Catechism, called "Lamb's Fed", besides
learning to read & to cypher - In this school we have
benches or desks - the children sit cross legged on the
- which is the ground - Indeed if I had benches they would
not know how to sit on them; for they have no chairs
benches at home - so poor are they - I love to tell these
poor people that our God made us all, & that he
all men - They can hardly understand when I speak
to them of the Savior's kindness, & that they may be saved
for they never get any kind words & never heard before that they
can be happy hereafter - The Brahmins teach that no Mang
ever be saved - But if they learn of Jesus & believe on him
they will be saved; & the proud Brahmins will be lost -
Saviors words will be fulfilled, "Many that are first will
be last & the last first" - Yes, dear children, you too must believe
Jesus or these poor heathen will be in the kingdom of Heaven
before you - But you will believe on him I hope, & may God
bless you - I will write you more about my boys, by & by

Your true friend,

H. N. Ballantine

Rec'd March 9.

Bombay, Jan. 28th 1864

Rev. S. B. Treat. Secty &c

Dear Bro:

Your kind letter of Nov. 19th was received by the last Mail. In regard to your proposition for me to write for many schools, you having my letters lithographed, I have no objections certainly if in your judgment it is well. The only drawback that occurs to me is that my range, as to number of schools, in Bombay, will be always narrow & the individual schools costly — more than one Sunday School will usually support. What I have already commenced, will exhaust my appropriations in six months; I am expecting to get through by the help of special contributions from the schools with which I correspond. Mr. Barker is in much better situation to carry out the plan suggested than I, being surrounded by schools & being very apt in the matter of writing to children. However if you choose I will undertake it — I am known to almost all the schools in Indiana — this would be an advantage. I enclose a letter which you

may have lithographed if you think best. If not please have it copied & sent to the following addresses.

S.S. Cong^l Ch. Michigan City, Ind. T. J. Baldwin
" Pres. Ch. Putnamville Ind. Wm Walden.
" 2d Pres. Ch. Indianapolis " - W. N. Jackson Esq
" 2d Pres. Ch. New Albany " Walter Mann. Esq
" 3d " " " " " Rev. C. Hutchinson
" 2d " " Madison " Rev. W. W. Atterbury
" 2d " " Bloomington " Robt. C. Foster Esq
" Walnut St. Pres Ch., Evansville " Chas. S. Wells Esq
" Baldwin Pres. Ch. Terre Haute " C. C. Knapp
" West End Mission, Cincinnati Ohio.

Hiram B. Olmstead, Supt. S.S.

Rec'd 8 March

If lithographed you may send it to all the Pres. Chs. in Indiana. We are well. You will have learned from Ahmednuggur doubtless of the death of Hurripunt. He died here Monday morning, Jan 11th of Consumption — very peacefully. Please ~~inform~~ say to Dr Anderson, with my kindest regards that his notice of appropriations for Bombay for 1864 was received by last mail —

Yours most sincerely in the Gospel

W. W. Ballantine

Bombay, India, May 10th 1864

My dear Children:

Since writing to you in January, I have eard from some of you, & have been made very glad. From one of the Sunday Schools to which my etters go, I received a very nice letter. ~~indeed~~ I would like to have such letters from all of you. no P

This ~~time~~ I am now to tell you of a Christian Hindoo rince, who was in Bombay ~~on a visit~~ a short time go. You will see from this story some of the good th issionaries are permitted to do, ~~in heathen countries~~ y God's blessing. P In the extreme Northern t of Hindostan, on the river Indus, & along the slopes of th malaya Mountains, there lives a people called the Sikhs y are a fierce, brave people. About 16 years ago there s a war between them & the English, in which the English took r country, & annexed it to their own possessions. At tha e, Dhuleep Singh, the prince I am to tell you about, wa years old. His father was dead; & his mother was put prison; & he was carried out of his country. The En h, however, did not treat him cruelly. & They gave him in rge of a very good man, Sir John Logan, to take ca him & educate him. Sir John was a Christian, & he on brought young Dhuleep to a city where there are issionaries, & often took him to see them. He had a cher given him to be with him all the time, a young hman, who had himself studied in the Mission School knew the Bible; but he had not become a Christian used to tell Dhuleep about the Bible, but only to laugh it. & make ~~sport~~. And the young prince was no tter. He was a bad boy, that had been spoiled from ways having his own way. ~~Because he was a prince~~ ople used to give ~~gave~~ him ~~everything he wanted~~, but he had

~~become proud & selfish~~. His greatest fun was to tea
other children, & make trouble for older people. One
day he ~~had~~ hurt ~~very much~~ a little cousin of his, who
also brought down to be taught; & in the evening his con-
science troubled him. He called to his Brahman to co
to his bedside, & tell him stories, for he could not sleep
But he soon got tired of ~~the~~ heathen stories. ~~they can~~
~~no good to heal the troubled conscience~~. He had been a
very naughtily; & ~~this night~~ the Spirit of God brought all
sins to his remembrance. By and by he said, "Brin
the Bible & read me a story from that." The Brahman brou
a nice Bible, that one of the missionaries had given him
read the story of the crucifixion of our Savior, and th
conversion of ~~the~~ Apostle Paul. I am sure ~~none of~~
that the Holy Spirit ~~of God~~ guided this heathen man to choose
two stories ~~at that time~~. The young prince was deeply affec
~~by~~ Hearing how Jesus suffered for our sins, he learned h
very vile in God's sight sin ~~must be~~, & his heart was
turned ~~over~~ from nature the Savior to loving him ~~hatred to Savior, to love him~~. And th
he thought, "the Apostle Paul seems just like me ~~himself~~
he hated Christ, & persecuted all those that lov
him, & had violently set himself to do evil; just
had I done." Then he determined, like Paul, to become
Christian at once & not fight against God. "My o
heart tells me," he felt "that the Bible is true & Jesus the true
ior." He said nothing that night about it to any
one, ~~but in~~ he sent the Brahman away, & went to
sleep; but in the morning he went right to his frie
& told them that he was a Christian. From that
until now, more than fourteen years, he has lived
honor Christ. His home is in England; for the
English will not allow him to live in this country
for fear that his fierce warriors of the North will m
war again, & take him for their king. But the

ment had given him every thing else that he could wish. He has two large estates, with houses & servants, & high place at court; ~~& standing among the great; but horses & in abundance. But dear children,~~ but he does not think most of these things. His chief treasure is the Bible, which he reads continually; and his chief delight is to get two or three fellow Christians around him, & talk with them of God's goodness. I think I never saw a man more intent on doing good.

While he was here he visited all the little mission churches, because he said his going would make the heathen respect them more. When he came to our church, he brought with him one of the chiefs of his old people, who had come down to see him. That day a man was baptized; and after the service the prince went up, & showed the heathen chief the water, that it was pure, & explained to him what baptism is. (The heathen think we put cow's bones in the water, when we baptize, which is very awful in their eyes, because they worship the cow as a God.) A great many of his old people came from the far north to meet him when he was here. He received them as only a Christian could, & continually spoke with them all, & explained to them the way of life through Christ. Before he went away, he made a supper for all the native Christians in Bombay in the hall of one of our schools. More than <u>400</u> were present; & it was a happy sight ~~you can well~~ believe for the missionaries, to see so many once degraded heathens, gathered together in Christian love with a Hindoo prince to lead them!

Dhuleep Singh has now gone back to England; but it will be a long time before the missionaries and Christians here will forget him. How much we thank God, that he has raised up such a noble man from that prisoner boy! He told me that he never failed to thank God, in every prayer of his, that he had taken away from him his [illegible]

kingdom, because by that means he was brought to
have a share in a heavenly one. And who can doubt
that he will have a place, and a high place, when Christ
shall come in his glory? Not because he was a prince,
but because he follows the meek & lowly Savior with all
his heart. May God ever bless & keep Dhuleep S[ingh]

And now dear children you will see, as I said
in the beginning, that missionaries are doing some good
in this country. And it was through American missionaries, too, that this young prince first learned the truth; & for
that reason, he says, he loves the Americans more than
any other people. You will see, too, how much better
is a part in Christ's kingdom, than to be a king in this
world. What would induce Dhuleep Singh to take back
his old kingdom, ~~and~~ with his old heathenism, do you suppose? Now you all may have this better portion,
all may be "kings & priests unto God", ~~by believing on
Jesus our Savior~~. I do pray that none of you
let the heathen children come into the kingdom
you, with all your better knowledge, stay without,
choosing this world rather than heaven.

I hope, in another letter soon, to write you of
some of the interesting things I see and hear as I go
about in this great city. And now, with
Christian love, and my prayers for you all and
your kind teachers, I am
Your sincere friend
N. W. Ballanti[ne]

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Bombay, May 13th 1864

Rev. S. B. Treat }
Secty &c }

Dr Sir: Herewith please find a letter for the Sunday Schools in Indiana. I do not know what you have decided about lithographing these letters; but in any case please send a copy to the several addresses given in my letter to you of January 28th 1864. Please send a copy also to the Sunday School at Suffield Conn. care of Mr. Henry Sykes.

We are now anxiously looking for the Sydenham. A vessel that spoke her Feb. 21st has been in two weeks. They were well at that time and had made excellent speed.

My Uncle and family are with us now. Nothing of special interest in our church or work. The most hopeful sign is the great excitement of the natives at the "aggressions of the missionaries," But I have

reason to fear that this is mostly stirred up by a wicked man who is at the head of the Educational Department of Government & whose doings we have lately brought to the notice of Government. By "we" I mean the missionaries in Bombay. But the question of religious reform is the most engrossing topic of discussion just now among the educated natives. I hope to have something good to report from this before long. We are rejoiced at the numerous revivals reported from America — a bright cloud in the midst of darkness. May it soon fill the whole heavens.

We are as well as usual, but Mrs. Ballantine has found the hot season very trying.

With Christian regard
Yours in the Gospel
H. W. Ballantine.

Rec'd June 24.

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Mr. Gordon:

Please pay my father, Rev. E. Ballantine, Ten Dollars, $10 - on my account - I have paid here for Rev. W. F. Williams, Mardin Turkey, ~~Rs~~ 6.4.6, = $3.12½ - This he requests you will credit me & charge him - It was for a box of tea that I forwarded to him via Bagdad - I will therefore charge the sum in my next account -

Yrs &c.

Bombay, Apr. 13th 1847 } H. W. Ballantine

Bombay, April 13th 1864

Jas. M. Gordon Esqr: }
Treas. &c }

Dear Sir: I write to ask the approval of the Prudential Committee for an outlay beyond my appropriations which I have felt constrained to make. The house in our compound occupied by Dajiba, Catechist & a room adjoining, occupied till lately by the teacher of Mrs. Ballantine's school, I found to be in such a state as to require a new roof entire before the rains. The old roof would neither shelter the inmates nor protect the walls. This shd have been known last year, but I had not at the time of asking appropriations become sufficiently acquainted with matters here. While repairing the roof it seemed best also to make whatever other repairs are needed & I have engaged a man to do the whole for ~~Rs~~ 220. Materials are extremely high here now, but there are no

indications that they will be lower -
It is economy for us to give houses in the compound to all our native Agts as much as possible, inasmuch as rents are enormously high - Our Pastor pays Rs 30 pr. month for one story of a house - the third - and that in a back street. I have the more readily undertaken these repairs now because of a donation lately received of Rs 200 which will cover the whole almost - so that it can be done without your sending out any more money than you had expected to do. Please ask the approval of the Committee to my applying this donation in this way.

I have transgressed also in another matter, but with the unanimous approval of the Mission - An appropriation was asked of Rs 100 for filling a large tank in the compound - This sum was found ~~to~~ utterly insufficient = it was not an estimate but a guess - The Mission have sanc-

tioned my paying Rs 400 for this work, to be made up of the 100 appropriated + 200 allowed for medical attendance. ~~Which~~ This I shall not require, through the kindness of Dr Somerville, son of the Rev. Dr Somerville of Edinburgh, Convener of For. Miss. Com. of United Pres. Ch. of Scotland - whom I have allowed the use of two of the lower rooms of our house. The remaining Rs 100 I am to make up from the rent of the Old Press building. I trust the Committee will allow this also. The whole cost of filling the tank will be not less than Rs 625, but I was enabled to persuade our Mohammedan neighbors, on whose ground the tank adjoins, to bear all expense over Rs 400. This may give you some idea of the present rate of charges in Bombay. There has been an advance of full 50 percent: in prices of most articles since our arrival one year ago & all building materials have advanced still more.

From the large number of buildings con-
tracted for the next year & for years to
come, we are not likely to have an improve-
ment soon. The house in which we
live would readily rent for Rs 300
monthly.

We hear this day of the safe
arrival of Mr. Bissell & family at
Liverpool. Are preparing to receive
the Hogens & their company. We
are as well as usual. There was
a pleasant gathering last night of
all the Xns. in the city to meet the
Maharajah Dhuleep Singh at his
invitation. He had provided a supper
for them in the Free Church Institution.
Not less than four hundred were pres-
ent, young & old. He has done much
good by his example here for the cause
of the Gospel.

With highest regards
Yours most sincerely
H. W. Ballantine.

Bombay. August 22^d 1864

[M]y dear young friends:

~~Are~~ you ~~ready to receive another letter from your Missionary?~~ ~~If so~~ I will ~~would like to~~ give you now some account [o]f two Hindoo festivals that lately occurred in Bombay. The [f]irst one is called Nag Panchmi (pronounced, Nääg [P]unch-mee). Nag means, serpent, & Panchmi means [t]he fifth; so the whole means, "The serpent's feast on [t]he fifth day". It took place on Sunday, Augt. 7th, ~~which~~ [w]as the fifth day of the Hindoo month Shrawan. [T]his feast ~~of the serpent~~ is especially observed by the [w]omen; & it is their chief holiday ~~in the year~~. & I [h]ave wondered whether Satan may not have inspired [i]ts observance, in memory of his tempting ~~our first mother~~ Eve in the form of a serpent. It is a great [d]ay too for the children, & they all, of whom ~~even the poorest get~~ [p]resents of toys ~~& sugar~~ & sweetmeats, & are dressed [i]n their best clothes, & play all day in the streets. The [w]omen & older girls have dances in the streets, ~~all~~ [a]dorned with many curious ornaments. This, [i]ndeed, is the Hindoo's Christmas; ~~only~~ but instead of [b]eing kept in honor ~~memory~~ of ~~the holy Jesus, our~~ the Savior, it [i]s kept in honor of ~~to worship~~ Satan. For ~~it is a fact~~ [th]at the Hindoos ~~themselves profess to~~ pray to ~~only~~ wicked [s]pirits only on this day: On other days, when they wor[s]hip idols, they profess to worship the true God under [s]uch or such a form; but on this day they profess[e]dly worship the evil spirits under the form of [s]erpents. Early in the morning men go about [c]arrying snakes in baskets, from house to house; [e]verywhere the women bow down before them, & [o]ffer milk ~~for the snake to drink~~ & candy ~~for [th]em to eat~~. ~~They~~ giving ~~money also rather~~ presents to [th]e snake-charmers, who bring them.

Very near to my house are some large rocks, [m]uch washed & hollowed out by the water, when, in [f]ormer years, the sea used to cover most of the [g]round where Bombay now stands. In a [c]ertain hole, in one of these rocks, tradition says

the ~~big~~ old serpent of all lives. They have built a stone vault over it, & smeared the sides of the hole with red paint, as they do every thing which they hold sac

no P About noon people began to come to this place ~~sh~~ bringing milk & flowers & copper coins. When I came by about 6 o'clock in the evening, the cro was so great that mounted policemen were requ to keep them from treading down each other; so eager were they to make their offerings to the Devil! ~~Poor blind people!~~ no P They ~~mostly~~ came up, & threw th flowers down before the hole under the vault, & po ed out their milk upon the flowers. & then joinin their hands, & raising them to their foreheads, they said short prayer to the spirits & went away. Many, how gave money to the man who keeps the shrine. ~~When I went,~~ I saw a ~~woman was in the vault throwing out the flowers, which had accumulated so that the ho of the serpent was completely covered up.~~ A distance off, I preached to a large company, tell them the story of our first parents, & how it was the serpent that tempted ~~them~~ men to sin against God & calling on them to turn from their enemy to their true Friend & Savior, who is Jesus Christ. I do know whether what I said will do any good; but wi God's blessing, I am sure it will. I wish you all ~~dear children & teachers would always~~ to remember the poor heathen in your prayers, & ask that God's Holy S it may incline their hearts to hear & believe th true Gospel. And pray that we missionaries may have wisdom given us ~~& grace, so that we may~~ to as we ought. ~~& teach~~ -

The other feast I wished to tell about is cal Narali Purnima (pronounced Nā-rel-ee, Poor-nee ~~which~~ means "The Cocoanut Full-moon". It oc on the August full-moon ~~in August~~. In this part of world, some of you may know, we have almost constant rain and storms from June till Octo In the early part of the season, the storms are so violent that the frail Hindoo boats cannot go ou

on the sea at all. From about the middle of August,
however, the wind begins to die away ~~down~~ & the rain to cease; & so,
after making an offering to the sea on this feast-day, &
praying the goddess that lives in it to be kind to ~~easy with~~
them, they venture out again to fish & trade. The offer-
ing is a cocoanut: ~~which they~~ & every man is expected
to throw in one. ¶ But let me tell you just
what I saw & did from the beginning. ¶ On this day, all
the merchants & traders leave their shops & come out
for a holiday, & make offerings. ~~These people~~ They can all read,
as most of the people of this country cannot; so I
determined to distribute tracts. I filled my pockets; & with
a large bundle under my arm besides, I made my way
~~through the mud & rain~~ to the shore. There were not less
than 100,000 people there. Sports of all kinds were going on,
jugglers showing their tricks, confectioners selling their
candies, everybody eating good things. Rich men were
distributing money ~~in the crowd~~, to the poor. If the
other feast corresponds to our Christmas, this one
is like our May-day, when, after the storms, the
fine weather comes again. This time it was
rainy & muddy, it is true, but that was not able to keep
the people at home ~~in~~. I soon found that I could not
give tracts in the crowd; for they pressed upon me so
that I could not use my hands; & they even began to
snatch them from me ~~my hands~~. ~~With some force~~ At length I got out,
& climbed over a fence. There, I thought, I could give
them out leisurely, & choose better what to give to ~~for~~ different persons,
~~what to give~~, but in a few minutes they broke the fence
down, & rushed around me. I had to run with all my
might & jump over another fence. Here by the help of
several gentlemen I succeeded in keeping them
back till I had distributed all. I could have
given away a cart-load. But you must not im-
agine that these people are really so eager to get Christian
books — they would have been just as eager for any
others. Nor is it that they care for books at all; for
many are rich & well able to buy if they choose. What
made them so eager was only that principle of hu-
man greediness which wants a share of every thing

without asking whether it will be of any use or not. Per-
haps three or four out of all I gave may do some good
& especially some portions of the Gospels that were a
them. After parting with all my books, I went
freely through the crowd, to learn all I could. The tide
was low & I walked ~~far out~~ up to my knees into the ~~into the~~ water, ~~up to my~~ where the
Brahman priests were performing the ceremonies.
priest had a little tray of leaves on his left arm, & on it
some red paint, ~~some~~ with rice, ~~some~~ sugar, milk, a cup of water
generally some betel nut & leaves. They had several
emonies & I will describe one only. Four men came
up & stood before the Brahman, each bringing a co
nut, laid on some flowers ~~upon his two hands~~. The
priest began muttering a prayer in the Sanscrit langua
which neither he nor I ~~nor he~~ could understand, & at the
same time dipped up some water in his hand, & sprin
it over their heads. Then he dipped his finger in
red paint & put some on each cocoanut, & stuck
few grains of rice into the moist paint. The fl
were next thrown into the water, & the cocoanu
typically, i.e. it was thrown in, but quickly snatc
again, & given to the Brahman. He put it into a la
bag hanging from his shoulders, in which he had
already 15 or 20, so many he could hardly stand.
this the men poured each a small cup of milk
into the water, which they bought from a woman
had it at hand to sell, & then threw some sugar after it ~~they poured it out of the~~
~~cup. The milk was anything but pure~~ There was
little milk, ~~&~~ with a great deal of water, & salt water
that. The heathen do not offer to their gods of the
they have. ~~But do any of you remember what the~~
~~the God says about offerings to him in Malachi,~~
~~But I must follow my story~~ After the milk, the
man put some of the paint & rice grains on the ~~hea~~ forehe
of each man, all the while muttering his incantat
Then all took up water in their hands & poured
into the Brahman's hand, & he sprinkled it u
them. They were now clean as they think, & the p
allowed each one to put some of the paint & rice grai

upon his own forehead, & also to wash one of his feet, which he held up out of the water for the purpose. With water that dropped from his foot they each touched their forehead, their two eyes & their lips, ~~with~~ after which & paying the priest each about one cent, the ~~ceremony~~ whole was finished. The priest's face had been smeared all over with paint by the many that had come to him. I forgot to say that they threw some sugar also into the water after the milk.

There were dozens of these priests all along the sandy beach & all seemed to have enough to do.

By such ceremonies these poor people imagine that their ships will go safely this year, & all their many wares & goods yield them rich profit. They do not know that there is "one God, who made the sea & the dry land." It is he who brings the storms & maketh calm again. You may read about this in the first chapter of Jonah.

And now my dear children I must end this long letter, for you must be already tired. Let me thank you for sending me so much money. I have received since January 1st $123 from schools that I know, or rather so much has been sent to the missionary house in Boston for me. In these war times it takes something to send it out here you know. But I have felt ~~so much encouraged by seeing how much you give that~~ I have commenced a new school, which now numbers sixty-four scholars & two teachers. My next letter shall be about this school & I know you will like to hear what I have to say //

may God bless &c

Just now, as I was writing, one of my helpers has brought in some pictures to send to you; & as a friend of mine is going to start tomorrow for America, he will take them & this letter safely. My helper's name is Dājiba (Dā-jee-ba) He is deacon in our little church.

The picture on the left represents Nersoba the 4th incarnation of Vishnoo. Just as the true God became a man in our Savior Jesus

Christ, so the Hindoos say their God Vishnoo
appeared in the world nine times & is going
come yet one more time - The man at the
is named Prullād; the man in the god's lap
whom he is tearing open to eat - is his son, nam
Kashab & the woman is Kashab's wife -
say that Kashab was laughing at his father for p
ing before a post & kicked the post, when sud
ly the post split open, the god appeared & seized
him & tore him to pieces. What fearful religion
this is -

The other picture is of the great serpe
about whose worship I wrote in the firs
part of my letter - The two women are his
wives & are giving him milk & plantains
nanas) - One is fanning him; her name
Pudmin & the others name is Nagin -
is a little snake by the side of the old serpe
The triangular figure on the serpent's head
resents the world; for they say the world
on the head of the serpent & is not round
of the shape you see here. His wives are
half woman, half fish - These pictures
poor Hindoos worship & think to save their
souls - Is there any one who does not pit
them & who will not help to teach them the
way?

May God bless & keep you all! ~~& lea~~
~~you in the way of eternal life~~ -

Your sincere friend
N. W. Ballantine

Bombay, Aug. 23^d 1864

Rev. S. B. Treat:

Dear Sir: I send herewith another letter for the Sunday Schools of Indiana. It is much too long, but I have a good opportunity to send today by a friend going direct to America & have not time to make it shorter. The pictures will not probably be sufficient for all if you are lithographing my letters; in that case please leave off the latter part of the letter, from near the bottom of the 5th page in the lithographing, and add it as a post-script to thirteen. With each one of these send one picture. I would prefer to have the pictures sent to the schools where I am especially acquainted, viz. Bloomington, Ind. New Albany, 2^d Pres.^n & 3^d Pres.^n Madison Ind. 2^d Pres. Evansville, Ind. Terre Haute Ind. Putnamvill, Ind, Indianapolis, 2^d Presb.^n Michigan City, Ind. Aurora, Ind. , Mrs. Geo. A. Loomis Suffield Conn. & Rev. E. Ballantine, Cincinnati.

Will you be so good as to send always a copy of my letters for the Sunday Schools, to Mrs. Loomis & to my father as above -

We are trying to help your work by raising some money in this country but it does not come readily - . Mrs. Ballantine has not been very well for a few weeks, I am going to let her go up to Poona to stay with a friend for a time.

I find my preaching on the street more & more interesting - Am spending now two hours each day in my school -

With kn regards to all with you at the Rooms - as well as your own family. Yrs sincerely

N. W. Ballantine.

Rec'd Oct. 20. ans. [illegible]

Rec'd Oct. 20.

Bombay, December 13th 1864

My dear young friends:

I must now ~~fulfill the promise made in my last letter to~~ tell you about my new school, & your school. I say your school, because it is supported ~~en-tirely~~ by your money; & I know that you ~~who have sent that money~~ will not be sorry when you hear what has been done with it.

You must know that not one school only sends to help these heathen children, but several. In all I have received this year more than $200. It has not amounted to so much in gold; but so much you have given. When you wish to know whether your money has reached me safely, just look into the Missionary Herald under the donations to the "Mission School Enterprise,"; if you find it there, you may know that I have it.

Well, on the 8th of August, 1864, your school was begun. At first, it had only a teacher, & not a single scholar. In front of our church there is a good sized vestibule, or entrance room, with three large ~~[illegible]~~ doors opening to the street. I had ~~him~~ the teacher open all these, ~~wide~~ & then go ~~out~~ into the street, & persuade five or six children to come in. We had some picture books & primers; there was a bench for the teacher; & with his half-a-dozen scholars

seated before him on the floor he commenced. Soon other children saw what was going on, & came in. In one week he had 25 scholars; & at the end of the second week there were 57. This was all I wanted; so from that time we shut the doors. We also sent away some of the ~~smallest~~ children that were too small to learn; but larger ones came in their places, & some that ~~already~~ could read a little. Of these there were about eight in all. Soon I found we needed another teacher; for none of the scholars knew enough to be able to study by themselves; so we got an assistant. The teachers & children were all heathen; ++ there was not one Christian among them; ++ or I could not find a Christian ~~young man for a~~ teacher ~~at all~~. The first teacher's name was Babajee. He had himself studied in a missionary's school; & knew much about the Bible; but I am afraid he does not love it. The other man's name is Vit-to-ba, ++ he is an old man, who has taught a heathen school for many years. Not long ago a man became a Christian here, & wishes to join our church. At the beginning of this month I sent Babajee away, & put this man in his place. He calls himself Moses now; but his former name ++were you to go into this school. We have

ny clothes on, only a little piece of cotton cloth ~~large as a man's hand~~ hung down in front from a string around the loins. The larger boys have more, but you would think they were undressed. They sit in three long rows, cross-legged, on our earth floor, ~~our floor is only earth~~ ~~on the ground~~ & before each one is a piece of board ~~for a slate~~. They sprinkle some sand on this ~~board~~ & then with sharpened stick ~~for a pencil~~ they make letters figures very nicely. The school is divided into five classes. Those in The first class read both printing & writing very well; have just finished the 3d Marathi Reader, & commenced a book called "Moral Stories". ~~They have learned the first four first rules of Arithmetic, Addition, Subtraction, Multipl~~. In Arithmetic they are in "Long Division." They also study Geography & Mental Arithmetic.

The second class are reading the 2d Reader, are ciphering in Subtraction. There are ~~six~~ in this class & 7 in the first. Those in The 3d class ~~numbers~~ (11) ~~they~~ read easy lessons ~~reading~~ learn Mental Arithmetic. Those in The 4th class (12) ~~They can~~ spell & write the letters & figures on boards ~~their slates~~. Those in The last class has those in the alphabet. ~~they~~ do not yet know all their ~~letters~~. ~~All together~~ we have now 66. Almost every one of ~~these~~ can repeat correctly the Lord's prayer. Those in The 1st class know ~~perfectly~~ the

in this place.

Ten Commandments; ~~the~~ 2d in know four of them; those in the 3d & 4th two. Besides this the whole school learn together a Catechism, called "The Lambs Fed," & repeat it very nicely. It begins. "Who is God?" Ans. "God is our Heavenly Father." "How is God?" "God is a Spirit, holy, wise & ~~good~~ merciful," And ~~so~~

Some of the boys have committed several hymns, & have learned to sing them; but their tunes are very different from yours. Every day, almost, I go into the school & hear one or two classes, & talk to the boys about their lessons, & explain to them. They seem to be glad always when I come; & many of them come to see me at my house.

Do you not think we have done very well for so short a time? It is only 4 months since we began. ~~I think we have done very well~~. None of these boys have become Christians yet; but they learn about the true God every day; & many precious things are stored up in their memories that will do them good hereafter. In the Hindoo schools ~~every~~ boys worship ~~his~~ their slates ~~as a god~~. ~~They bring~~ they put some red powder ~~& put~~ upon it; & ~~then~~ the teacher tells ~~them~~ them it is a god, & if they worship him he will help them to learn fast. At first my boys brought their red powder, ~~&c~~; but they

Boys in Hindoo Schools

~~Another thing~~ they ~~do is to~~ worship their teacher. Every one, as he goes out, falls down & kisses the teacher's feet. He ~~teaches~~ tells them that he is holy, & if they worship him, it is the same as to worship God. Once I saw two boys in my school that had come from another school fall down & kiss Vitto bas feet, but I very soon stopped them from doing that & told him if he ever let them do so again I would turn him off right away. This was at the beginning – when they ~~first came~~. ~~They~~ my ~~other~~ boys all know better than to do ~~this~~ now I hope. At any rate, I try to teach them faithfully; & at the last day I do not think you will be sorry that you have sent the money for teaching these 66 heathen boys. I ~~am going to~~ shall depend on you to keep this school up all next year. ~~If you will continue to give as send as you have the past year, I will be able to go on without difficulty.~~ we shall have ~~enough~~.

Some of ~~my~~ you have written me very nice letters. I thank you, dear children; & tho' I may not be able to answer them all separately, you may know that I remember you all when I pray to Our Father in Heaven.

Very sincerely your friend

H. W. Ballantine

Rev. S. B. Treat D.D.

My dear Sir: Will you kindly send a copy of this letter to Rev. Wm Wood. Thank you for copies of two of my former letters sent by ship. They with the other things by the "Garnet" were safely landed ten days since. We are in usual health. Are rejoiced to read such good accounts of the meeting at Worcester. God has indeed been gracious to you & to us & to the poor Heathen. Received yesterday the news of Lincoln's re-election.

Brother Barker who was with us went to Surat for a few days — we expect him back today. He was much reduced but has greatly improved here. There is nothing especial in our work; ~~but~~ except that a great improvement in the numbers & attention of our street audiences is noticeable.

With grateful regards,

Yours in the Gospel

Bombay. Dec. 13th 1864 H. W. Ballantine

Bombay. Feb. 27th 1865

Rev. R. Anderson D.D.
Secty &c —

Dear Sir: You will have been prepared by my letter to Mr. Ward by the last mail to learn what I now report with deep grief; that we have been compelled, by Mrs. Ballantine's illness, to ask leave from the Mission to return to America at once — Her general health had suffered so much, by the long preying of an unsuspected disease — ulceration of the womb — that it seems impossible for her to bear in this climate the severe mechanical treatment thought necessary by the Physicians. And as every day's delay gives to the disease greater power & renders recovery more difficult & slow I have felt it a call of duty to return with her at once. The Physicians all advise against my taking her by way of the Cape, as she would be necessarily so long removed from medical advice & aid — We shall therefore return

by way of Suez & England & if God will, shall be in New York about the middle of May next. I am happy to be enabled to return without expense to the Mission. Our deepest sorrow is that we have to leave our work here when we ~~were~~ are but just fairly entered upon it & when we are so few that there is none to take our place. I am uncertain yet what provision will be made for the care of the Station — probably it will be put under charge of Bro. Harding till the meeting in July & he may come down at once in order to pass the hot season with his family here — this being an easier climate than Sholapore. We very greatly need two new men in this Mission — one to come here, in case my return should be delayed or forbidden & one to occupy the field South of Ahmednuggur. Trusting that we are guided by the Master's hand & begging a remembrance in your prayers —

I am, with true esteem, Yrs ever

A. W. Ballantine

Bombay, Feb. 27, 1865.
Rec'd Apr. 14
Ackd May 12

353

Missionary Rooms N.Y.
May 2d 1865

Rev. Dr Anderson
Sec'ty &c

Dear Sir: I write to inform you of the safe arrival of Mrs. Ballantine & myself on Sunday last, per Steamer "City of London" from Liverpool. I was too busily engaged yesterday getting our baggage from the steamer to write, but was able to call on Dr Wood here.

Mrs. Ballantine's strength has very much increased during our journey homeward, but the disease under which

she suffers is unche
ed & gives her much
pain. I propose to
go with her to her
home in Suffield, &
for a few days, to g
her a little rest after
the long journey, and
then to return with he
to this city for treatme
My address will be at
Suffield until I inform
you to the contrary.
We are grateful f
a most smooth & p
ant passage of the At
lantic, as indeed fo
a whole journey with
loss or discomfort —
We return to rejoice w
all the good over the
ing of the war & to
mourn the death of

our loved Chief Magistrate, hardly able to tell which feeling predominates.

Mrs. Ballantine would, I know, join me in most grateful regards,

Very sincerely yrs
A. W. Ballantine.

Rev. H. W. Ballantine

New York, May 2. 1

Rec'd. May 4.

Wrote May 4.

Inform. P. C.

Suffield Conn.
6th May 1865.

Rev. Dr Anderson:

Dear Sir: Yours of the 4th inst. reached me last evening. With regard to visiting Boston it will be convenient for me to come on Monday next, 8th of May. I trust that time will be agreeable to yourself.

Dr Wood wishes me to attend the meeting of the General Assembly in Brooklyn the week following & I presume you will yourself be in New York next week at the Anniversaries. For these reasons so early a day

as Monday seems to me
best—

I am happy to say tha[t]
Mrs. Ballantine's strength
continues to improve — Sh[e]
unites with me in hig[h]
regards — We feel the
death of Mr. Chapin as a[n]
unspeakable loss to our
Mission —

I am very truly [yours]
H. W. Ballantin[e]

Rev. H. H. Ballantine

Suffield, May 6. 1865.

Rec'd May 8.

✓

Suffield, Conn.
18th May 1865.

Rev. R. Anderson D.D.
Sect'y A.B.C.F.M.

Dear Sir: Both yourself and the Prudential Committee are already aware of the circumstances of my return from the field of the Mahratta Mission. The failure of my wife's health so soon after entering upon our work there has been a great trial to us. We might well wish to return & spend our days laboring for those poor people; but the best medical advice we now get gives us no hope that we may do this with safety for a number of years to come. It seems best therefore that we should beg a release from our connection with the Board. At the same time we would express

our entire readiness, should God in his Providence lead us again to a foreign land, to renew this connection which has been to us only pleasant. -

Will you kindly refer this our request to the Committee in behalf of Mrs. Ballantine and myself.

With most grateful regards to yourself, I am, as always

Yours in the Gospel

H. W. Ballantine -

Suffield, May 15. 1865.

Rec'd May 19.

Ack'd May 24.

✓ Pens'd Cert.

356

Walnut-Hills, Ohio
31st. May 1865

Rev. Dr. Anderson:

Dear Sir: I learned yesterday from my wife, at Enfield, of the reception of your very kind letter dissolving my connection with the Board. I wish to thank you for the kindness of its expression, as well as for the unbroken Christian courtesy I have ever received from you, and for the tender personal interest you have taken in me, and mine.

I am happy if my memorandum on Bombay will prove of any service to you. I had before intended to send you some views on caste, and our policy with reference to it & hope now, within a few days, to be able to do so — It was my

wish to bring up the subject at the next meeting of our Mission, but being so suddenly called away I shall beg to lay it before them through yourself.

I am now visiting my father, near Cincinnati. There is some prospect of my settling in the ministry not far from here.

With reference to your very kind offer of pecuniary assistance God has provided for me day by day my daily bread & has thus far enabled me to carry out my wish, to be no burden on the Board's treasury from the time of my ceasing to labor in Bombay. I do not anticipate any occasion of drawing on you in future.

With grateful esteem
Yrs. in the faith of Jesus
H. W. Ballantine.

Rev. N. W. Ballantine

Walnut Hills, O. May 31, 1

Recd. June 2, 1865.

✓

✓ Pard. Cand. — Inform

distinction. Neither would the occasional presence, or regular presence, of a Shakar brother in a Church, distort their feelings; just as in this country a respectably appearing negro would be allowed in any of our churches, while at the same time we find it wise & useful to have separate churches for the negroes & the whites.

The writer of the above has had but two years of observation in India. It is not impossible that he labors under misapprehension with regard to some points; and older missionaries may be able to give good reasons why the present policy should not be changed. But remembering that one who has retired somewhat from the smoke & dust of a battle, often sees more clearly the progress & bearing of the fight, than even older & more experienced soldiers in the midst of it, he has ventured to make these suggestions. More might be said & the case made stronger by facts that have fallen under the writer's observation; but trusting this will be found sufficient to provoke a discussion of the questions involved & so lead to the wisest action, this Memorandum is respectfully presented to the Prudential Committee.

Rev. H. N. Ballantine
Ahmednuggur June 22/65.
Rec'd. Aug 27.
Caste

357

Caste, as affecting the Progress of Christianity in India — a Memorandum by H. W. Ballantine, late of the Mahratta Mission.

It is the genius of the Brahminical system — aiming to preserve to all time the supremacy of the Brahmin — priestly — class, to constitute every trade or occupation into a Caste. The members of each caste can intermarry only with each other: may maintain social intercourse only with each other; and every son must follow the same profession or trade as his father. The effect is evidently to preserve the exact social & intellectual status which existed at the time Caste was instituted. Many accidents add continually to the number of castes, new divisions of labor, locality &c. There are now counted by those best informed Eighty Five recognized castes of Hindoos in the Mahratta country. The influence of this system is most baneful — repressing progress of every sort & is a mighty instrument of persecution. As such, every wise effort should be made to undermine it —

But it is not as dividing the Hindoo race

that Caste has hitherto been felt as an obstacle to Christianity. We have not yet made progress enough to come fairly into collision with it there. There are, scattered all over the Mahratta country, in greater or less numbers, & forming perhaps one tenth of the entire population, the descendants of another race – the original settlers of the country. These are Hamitic, Cushite in origin, very dark in color & in temperament & character closely allied to the other known Hamitic races. They are now known as the Mahār & Māng castes, but they are not reckoned by Hindoos as among the castes, neither have they any share in the Hindoo religion. The proper Hindoo race is Japhetic – light in color & of superior mental qualities. They migrated from the shores of the Caspian & overspread all India with their religion & authority, commencing about B.C. 1400. The aboriginal race, according to the resistance they were able to make to the invaders & to their numbers & cultivation, were treated differently in different parts of the Indian peninsula. In the Mahratta country they were reduced almost to slavery. They were not allowed to live within the walls of towns, ~~or~~ to own land ~~or~~ to engage in any honorable occupa-

tion, ~~nor~~ to enter a temple, nor to hear the sacred books of the Hindoos. To this day, though the prevalence of English law, in most places, gives them equal political rights with ~~Hindoos~~ other subjects, long custom, more potent than law, has not relieved them from their disabilities. They have been public slaves — bearers of burdens & sweepers of the streets for the Hindoos for 3000 years, & still live apart, without the village walls, despised & insulted by all, their very name a by-word & a reproach. Their old religion, a kind of Fetishism, or worship of the rudest local divinities & evil spirits, supposed to reside in trees & stones, has ~~not~~ never given place in their minds to the mythology of the Brahmins.; ~~they are different from their conquerors in tradition & superstition~~

Between these two races there is naturally the strongest & most deeply rooted prejudice: it is a prejudice of race, a prejudice of religion, a prejudice of conquerors & conquered, a prejudice of masters & slaves. Their customs are different, their personal habits are different, their food is different. Under no circumstances will a Hindoo put himself upon the same footing with a Mahar. I despair of conveying, to any one who has not witnessed it, the intense feeling of hatred & disgust always manifested

by the one for the other - For instance, You may gather into a school the children of cultivators, mechanics, traders, merchant-princes & day laborers, provided they be of Hindoo stock; & they will sit side by side without a question - You may bring in, too, Persians, Arabians, Africans even & no trouble will be made; but offer to bring in one Mahār boy & your school will scatter as if from the presence of a plague - This is the difference of caste which has troubled us hitherto - the difference founded upon race -

Let us now look at the attitude of our Mission to the Mahrattas - Without going over the history of the Mission or attempting to account for their greater readiness to receive the Gospel, it was very evident when we began to organize churches in the villages subsequent to the year 1850, that almost the whole body of converts were ~~from~~ Mahārs - The same is true today; if we leave out the Brahmins, numbering perhaps ten families, all our Christians, not originally Mahārs, may almost be counted upon one's fingers - The other race, ~~the real people of the country~~ - embracing the owners & cultivators of the soil, the artisans, the traders, the wealthy

& respectable classes, in short the bone & sinew, the real people of the country, are scarcely if at all affected by us thus far. Without finding any fault with what has been done, it may still be wise to look at this startling fact & if necessary modify somewhat our method of operation.

That method has been this. When a new station or outstation is to be occupied, Has it a large Mahār population? is among the first questions asked. The greater readiness of these people to accept the Gospel has insensibly led to this. We go then to the Mahārs; the nucleus of the Church we form is ~~of~~ Mahār: our Chapel is naturally built in the Mahār quarter, because they will not be allowed to assemble peaceably in the respectable quarter of a ~~town~~ village & will not so freely come. This has not been so in every case, but still it has been so generally true, that now our Mission has come to be regarded by the natives, as especially a Mission to the Mahārs! For two or three years past in ~~the~~ some districts a Mahār does not lose caste nor suffer any persecution nor disqualification by becoming a Christian. He is invited to the caste dinners, & to take part in the settlement of caste questions. ~~And~~

intermarriages with his family are sought by his Heathen relatives. These things are encouraging - in one aspect; they show the success of our labors in the particular direction we have given them. But it deserves to be noticed that our very success among this poor & despised class of the people, & especially our allowing ourselves to be, as it were, monopolized by them, is getting to be our greatest hindrance in bringing the real Mahratta people to embrace the Gospel. Our attitude before them is this: - "We invite you to come to our worship, in the low & dirty & disreputable quarter of the town: we invite you to leave the fellowship of your own race & to take Mahars for your companions: we shall expect you, if you come to us, to meet them ~~with~~ on terms of perfect equality, to receive them to your houses, to sit with them & to eat with them - to come down (in the estimation of your own people.) to the social level of your former slaves, the despised sweepers of your streets. Under these conditions only can you be admitted to Baptism." When properly looked at it will cease to be surprising that so few have been converted from the

higher castes; the wonder will be rather that any have had grace enough to come.

Let me bring this case nearer home. Suppose we, in this country, were without Christianity, but in other respects as we now are, as near as might be. Missionaries come with the avowed object of Christianizing the people of America. But in every city their first converts, through some influence, divine or human, are negroes: they build their churches in the negro quarter: they gather schools of negro children, & whoever will not send his children to sit beside negroes —— why he may keep them at home or look after them himself. Whoever is unwilling to bring his family to the negro church - constituted with negro deacons - to sit in the same pew with negroes & who will not engage to make Christian negroes his companions, & not only in church matters but socially — why he may stay out of the Church.

How long does any one suppose it would be before America would be Christianized 'on this line' & its churches become self-supporting. All the negroes might be converted without making an impression upon the real people of the country. This is what we are doing in

Western India. Here, the wisest & best men have allowed separate schools & churches for the two races. A few have insisted upon social equality & commingling in study & worship; but if this were attempted in every place, who can doubt that it would rather hinder than promote the progress of religion. The whole attention of the community would be continually diverted from saving truths to these merely social distinctions. Multitudes would rather choose to leave the church than to stay & make negroes their companions. But this is the demand our present policy in India makes upon the higher castes, between whom & the Mahârs there is as much difference every way as there is between the white & black races of this country, whether we regard social culture, or personal habits or mental endowments or history & traditions.

And it must be remembered that we have been under the influence of Christian teaching for centuries: we know the real unity of the human race; if therefore we cannot commingle to advantage on account of prejudice, would it not be rather strange if Hindoos could?

This high & severe social requirement

is, in my opinion, the principal external obstacle to the conversion of the Hindoos. It stares in the face & drives away from Christ many a man whose attention has been arrested by the preaching of missionaries = it is the first thing he meets when he begins to move towards Christ & it has often repelled him by its severity, before grace has had time to act upon his heart.

Is it not time to take this obstacle out of the way? Should we not have chapels in the better parts of towns, as well as in the Mahar quarters? And should we not send what high caste converts we have, to labor especially among their own people, as we do in this country, whites to whites, blacks to blacks? These are questions which seem to me to demand an early & prayerful consideration by those who shape the policy of the Mission. We should not require a separate church for every separate caste, but the two only, for the two races, as I have mentioned above in the case of schools.

I have reason to believe that converts from any & all castes & from both races would commune together on occasion without objection. That would be regarded as a religious rite, not conflicting with caste; for caste is a purely social.

(10

distinction. Neither would the occasional presence, or regular presence, of a [illegible] brother in a Church, disturb their feelings; just as in this country a respectably appearing negro would be allowed in any of our churches, while at the same time we find it wise & useful to have separate churches for the negroes & the whites.

Rev. H. M. Ballantine
Ahmednuggur, June 22/65.
Rec'd Aug 27.
Caste

357

The writer of the above has had but two years of observation in India. It is not impossible that he labors under misapprehension with regard to some points; and older missionaries may be able to give good reasons why the present policy should not be changed. But remembering that one who has retired somewhat from the smoke & dust of a battle, often sees more clearly the progress & bearing of the fight, than even older & more experienced soldiers in the midst of it, he has ventured to make these suggestions. More might be said & the case made stronger by facts that have fallen under the writer's observation; but trusting this will be found sufficient to provoke a discussion of the questions involved & so lead to the wisest action, this Memorandum is respectfully presented to the Prudential Committee.

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(Private)

Cincinnati. Ohio
23d June 1865

Rev. R. Anderson D.D.
Secty. A.B.C.F.M.

My dear Sir: Enclosed herewith I have sent you a Memorandum on caste, as our operations in India are affected by it. The view taken may not be new to yourself, and possibly all these things have been said before. I however have not derived them from another = they are radically opposed to the present policy of the Mission & will probably be received with very little favor at first, except perhaps by Mr. Abbott. I think he has

repeatedly urged the formation of separate schools for the high castes, though not since my connection with the Mission.

For myself I feel sure that nothing short of a miracle will ever enable Christianity to work up from the Mahars to the Hindoos. All the Mahars may be converted & the Hindoos will remain just as they are. In the end they must have separate houses of worship & agencies & we had as well commence them now as to wait. The memorandum is at your disposal. You are at liberty to make what use of it you please, or none at all. I trust however it will be esteemed of sufficient importance

Rev. H. W. Ballantine

to obtain the opinion of the Mission on the questions involved –

I have not yet found a home for myself in this region. My plan for going South seemed on inquiry to be premature & I am seeking a field of labor here in the West – Meanwhile I have frequent opportunities of speaking a word for India which I always embrace –

I trust you have had a pleasant time in your Congregational Convention –

With highest regards for yourself & your family
I am
Yrs sincerely
H. W. Ballantine –

Rev. H. A. Ballantine

Cincinnati, June 23. 1865.

Rec'd June 27.

✓ Rlld

Certe

339

Marietta, Ohio
29th July 1866

Rev. R. Anderson, D.D.

My dear Sir: About six weeks ago I sent you a Memorandum on the "Policy of the Mahratta Mission with regard to Caste". Not having heard from it I fear it may have been lost in transmission. The question is getting to be a very grave one, & cannot receive too early attention. Mr. Abbott says, in a letter just received – "The demon, Caste,

has not yet been cast out of our Churches, and a [illegible] battle will have to be fought soon. I do not think the people (people of America he means) could understand this question; but I will give you an instance of the feeling here." &c -

After giving the circumstances of a case where a woman comes under the ban of the Church for allowing caste prejudices & under the ban of the Church members for not complying with them, he says

"Bruce is getting into the mysteries of Caste and has a plenty of trouble

And more troublesome times are coming unless the Spirit is poured out to prevent it."

There is no doubt but that this is the next question to be met & solved in India, and feeling as I do well convinced that our old policy is an unwise one, & one greatly hindering our success, I should like to know that my paper has been received & considered, even though some other & still better course should be adopted in the end.

With highest regards,

Yrs sincerely,

H. W. Ballantine.

Rev. H. W. Ballantine

Marietta, July 29. 1865

Rec'd Aug 4.

Ans. Aug. 5.

Rev. R. Anderson D.D.

Boston.

360

Marietta, O.
20th Oct: 1865

C. N. Chapin Esqr.

Dr Sir: With regard to your note of the 14th inst. just received, please send me 4 copies of the Report, Mahratta Mission 1864, Send one to Rev. Jno. M. Bishop, Bloomington, Indiana, one to Rev. C. Hutchinson, New Albany Indiana. one to F. ~~B.~~ R. Whipple, Esqr. Rockville Indiana. and one to John Ballantine Esqr. Marion, Ohio.

I am gratefully Yrs
A. W. Ballantine

Rev. H. W. Ballantine

Marietta, Oct. 20. 1865.

Rec'd Oct. 24.

report sent Oct. 24

361

Marietta, O.
24th May 1866

Mr. Chapin:

Dr Sir. Please send me a copy each of your two last Quarterly Letters for Sunday Schools, and continue to send a copy regularly as it is published. I would like, also, when they are ready, specimens of your certificates of Stock in the new "Morning Star." My S.S. wishes to help.

With grateful regards,
Yrs truly,
H. W. Ballantine

Rev. H. W. Ballantine

Marietta, May 24. 1866.

Rec'd May 28.

Ans'd. " 28

MARIETTA MAY 24

Mr. C. K. Chapin, Esq.
33 Pemberton Sq.
Boston, Mass.

Mahratta

Marietta, O.
July 31st 1866

Mr. Chapin:

Dear Sir: About six weeks ago I wrote you for sample copies of the "Certificate of Stock" in the new "Morning Star" to show my Sunday School, but have received no answer— Perhaps this is a matter not in your hands, if so will you be so good as to hand this request to the proper

person – It would be
a favor to me, if you cd
send at least one speci-
men, immediately –
With Christian regards
I am, sincerely y
H. W. Ballantine

Rev. H. H. Ballard

Lenox July 14

Rec'd Aug 2

[illegible]

Rev. H. W. Ballantine

Marietta, July 31. 1866

Rec'd. Aug. 4.

Ans'd. " "

Mr. C. N. Ch[illegible]
Missionary House
33 Pemberton Square
Boston, Mass.

363

Amherst Mass
Dec. 11 1871

My dear Dr. Clark

The time has come round for me to again ask for the $600 the Board so kindly gives me each year. It always gives me great pain to make this request and each time I go over my accounts again and again to see if I cannot make the sum less. But my diminishing strength and the addition of my grandchildren to my family, tell me that I ought not to think of it now — I would not however give the impression

that ~~as~~ I am not compensated for
these children by their parents. Their
living with me forbids my taking boarders
and assisting myself as in years past.
It is probably well for me to rest from this
great care boarding —
Will you please prefer my request,
that I ~~still~~ be allowed the $600 for
1872 and thus much oblige me —
I trust your health is better and
that Mrs. Clark and the children
are well.
With kind regards
yours sincerely
C. Ballantine

Mrs. E. Ballantine

Amherst, Dec. 11. 1871

Rec'd Dec. 12

P.C.

Ans Dec. 20

364 Kopergaum Feb. 20. 1860

Rev. R. Anderson D.D.

My dear Sir,

I send herewith my Report for the last year. We have been living in tents since the 4th of Jan. & I have had so good opportunities for preaching that I could not well send it at an earlier day.

The season has been cool & fine for itinerating, and as we have had excellent health, I have deemed it best to extend our tour to places that we had not before visited.

We spent nearly three weeks at Kolhar during the great annual pilgrimage & fair, &, in company with our dear friends the Abbotts, we then observed the second week in January as a special season of prayer in concert with thousands of God's people in this & other lands. Many of the Christians from the Rahoori & Khokar fields were present, &

a good & holy influence pervaded our gathering.

We found much to encourage us in that vicinity, & especially at Satral where "blind Mohanna" is stationed.

There are some earnest inquirers in that region, who, I have no doubt will soon be thought worthy to be admitted to the church - We prosecuted our journey as far W. as the large village of Sungumner which is on the Parra 40 miles from Khokar - Leaving that place we came across a country thickly dotted with hills 30 miles to Kopergaum which is situated where the great road from Ahd. to Mallegaum crosses the Godavery - As the heat is waxing we set our faces homeward soon, & immediately after arriving I hope to give you some account of this interesting tour - Our hearts are deeply pained by the sad tidings concerning Dr. Pomroy - He was to me a brother well beloved, & I trust a thorough investigation of all the facts in his case will result in proving him less guilty than he was supposed to be. Our united love to yourself & family. Yours Truly W. P. Barker

Kopergaum Feb. 20. 1860.
Rec'd Apr. 11.

Khokar 9th May 1860

Rev. R. Anderson D.D.

My dear Sir,

I write a few lines to let you know how in the midst of our impending distresses, God is raising up help for us — Our good friend Mr. Fraser Tytler Esq. after reading our Report for last year, sent me Rs. 200 to be used in building chapels.

In Feb. of last year while Mr. & Mrs. Tytler were encamped at the village of Pimplus about 22 miles N. of Khokar they lost a very lovely & promising little daughter — At that time we were living in tents at Rahata near by, & it was our privilege to be with them in that time of sorrow. A few days since we received a letter fr. them saying that they propose to secure the piece of ground on wh. they were encamped at Pimplus, to build thereon a Chapel & dwelling house, and they wish to present

the whole as a parting gift to the Ahmednuggur Mission when they leave India finally in 1862 – (They sailed for England on six months leave the last of April.)

It so happens that Pimpalus is not more than a mile fr. the place I had decided to propose to the Mission for a new Station in the western part of this field – Surely we ought to thank God & take courage when He is so graciously raising up friends for us – In the note to Mr. Ballantine sending the Rs. 200 Mr. F. says if we want to build more chapels "Don't halt. I will defray the expense on my return fr. England" – I am sorry you must wait so long for my account of our tour early this year – I have been nearly sick with a succession of boils for some weeks & have felt unfit for anything – Am better now, & hope to send you a long letter soon – With affectionate regards to yourself & family fr. us both

I remain as ever

Yours sincerely W. P. Barker

Khokar May 9. 1860.
Rec'd June 27.

Ahmednuggur June 4. 1860

Rev. R. Anderson D. D.

My dear Sir,

I wrote you Feb. 20., sending my Report for 1859, & also May 9. giving you information concerning the generous gift & purposes of C. E. Fraser Tytler Esq. — A few days since I received from a lawyer in Bombay Rs. 125 to build a Chapel at the village of Khindee. This gentleman is a stranger to us all, excepting Mr. Harding, and was induced to make this generous donation by reading our last Report, & learning that a Chapel was needed at that place. I have written to the donor (F. D. Faithfull Esq.) telling him how very timely his ~~giving~~ gift was, & giving some account of the origin & prospects of the good work at Khindee.

The higher castes at that place seem to be favorably inclined toward us, & I have reason to believe that they will send their children to school as soon as we can get a comfortable room, & a competent teacher. I have taken steps to secure fr. the Authorities a site &c for a Chapel there.

I will now fulfill my promise to give you some account of a preaching tour made last cold season, & I trust it will not prove uninteresting even though furnished at a later date than I wished & intended. As a family we were greatly favored in the matter of health, so that we were able to spend 85 days in tents. During that time about 100 villages were visited by us or our Assistants. Seventy of these villages lie on the banks of the Pera which forms the southern boundary of the field under my care. These 70 villages are scattered along a distance of 45 miles extending from the first village above Newasse to the village of Sangamneir to the N.W. Of the remaining 30 villages visited, some eight or ten are on the Godavery, & the remainder are on the upland between the rivers.

We adopted a mode of itinerating that should occasion as little expense as was compatible with the efficient prosecution of our work. On reaching a central place where a good shade could be had for our tents, we invariably dismissed our baggage carts, & remained from four or five, to twenty days, according to the density of the population & the degree of interest we found manifested. We often

found it difficult to secure carriage when we wished to move on, & occasionally we were compelled to secure the aid of Native Govt. Officials, but we cheerfully submitted to these inconveniences, (which will become less & less as we are better acquainted with the people) for in this way our average ~~daily~~ expense for conveyance for ourselves & two Assistants was less than one dollar a day.

I usually walked with a Catechist in the early morning to a village from three to six miles distant - spoke to the people for an hour or an hour & a half - took my breakfast in pic nic style - & then rode home in the cart that brought our meal. Occasionally at evening, & especially on moonlight evenings, we went out again to a village near by our encampment - In the afternoon also we often gave instruction to companies who came to the tent. Mrs. Barker & the wife of a Catechist visited the women of the neighboring villages as often as opportunity was afforded =

Early in January we visited Kothar at the time of the pilgrimage & bazar, & there had the pleasure of meeting our dear friends the Abbotts. With them, & a large number of the Native Christians we observed the second week in Jan. as a season of special prayer for the outpouring of the Spirit -

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Early in January we visited Kolhar at the time of the pilgrimage & bazar, & there had the pleasure of meeting our dear friends the Abbotts. With them, & a large number of the Native Christians we observed the second week in Jan. as a season of special prayer for the outpouring of the Spirit.

Leaving Kolhar we went to our most distant Out-station, Satral, (20 miles S. W. from Khokar) where a Chapel has recently been built in connection with which is a room for "Blind Mohanna", a faithful & prayerful Catechist, & his son the teacher of the school at that place. Thence we prosecuted our journey twenty miles farther up the river as far as the village of Sangamneir. This central & important place, of about 6000 inhabitants, is on the great travelled road between Poona & Nassick. It has a Post Office, two large, & apparently flourishing Govt. vernacular schools, & is the residence of both a Native Judge & Magistrate. This place has seldom been visited either by American or English Missionaries though our Catechists have occasionally extended their journeys to that point. We were received with much friendly feeling by the Govt. Officials, & during our seven days stay we had frequent opportunities for meeting & addressing people of nearly every Caste & shade of belief. Among the higher Classes we found a good deal of intelligence, & especially among those who have had the benefit of the schools for many years. We met with some opposition, as we always expect to, where Brahminical influence is strong, but yet we found many things to give encouragement, & lead us to feel that if the good seed of the Kingdom can <u>now</u> be sown it

will bring forth a speedy & an abundant harvest.

I left the place feeling that I should be glad to visit it, & preach the Word as often as once a Month. But this of course is out of the question with our slow modes of travelling, & a parish to be looked after forty five miles in length, & an average width of more than half that distance.

We left the Pera at this point, & travelled ~~northward~~ in a N. Easterly direction 32 miles until we reached the Godavery at the village of Kopergaum where the ~~great~~ road from Ahmednuggur to Malligaum crosses that stream - This place is about 25 miles from Khokar, & during our stay of ten days we found abundant opportunities to proclaim the gospel message there & in neighboring villages.

Here also & at two other places in the immediate vicinity, are prosperous vernacular schools which are doing a good work by destroying all confidence in the scientific & philosophical absurdities of Hindooism.

With heathen teachers they are not of course inculcating a sound morality or spreading correct religious opinions. These schools are invariably closed on the Sabbath, & are thus a perpetual reminder of the sacredness of that day.

Kopergaum is a strong hold of Brahmanism, for in the days of Mahratta rule, the Peishwa of

Poona built & richly endowed several temples at this, one of his places of residence - A portion of that endowment ~~endowment~~ I am sorry to say is still continued by the English Govt., so ~~that~~ idolatry then receives a subsidy of $250 monthly - Of course the recipients of this snug sum look with no favor upon those who publish the religion of Him who has said, "Thou shalt have no other gods before me" - In the smaller and more quiet villages at a little distance we found many who heard the Word gladly, & among them are a few whom we reckon among our list of inquirers.

We found much pleasure in our intercourse with these persons, & I have since heard a good report of them through our Catechists & Teachers.

After leaving Kopergaum we visited several villages in which we found still more interest, since more labor had been expended in them both by ourselves & the Native Helpers.

I scarcely need say ~~that I~~ returned from this long & laborious tour more deeply impressed than ever before with the importance & magnitude of this work, & with a more definite idea of the size & population of this portion of the Godavery field. I beg you will pardon me for using a little importunity in reiterating a request made a few months since

that you would send a Missionary with all convenient dispatch to assist in cultivating this parish which is about as large as the State of Rhode Island, & if I mistake not even more populous - I plead for this in behalf of many thousands who cannot plead for themselves, but who would receive a messenger of Christ, & his message most gladly -

May the Lord of the vineyard incline some one to accept this invitation, & come over the seas & help us -

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We arrived here from Khokar the 31st ult. so as to be present at the Meeting of the "Mahratta Mission", (which is to occur this Month), & to secure a little change which we were all needing after being so long shut out from civilized society, & closed confined to our work - The union of our Missions, I feel confident will work for good - The stronger will be more likely to help the weak, & besides I do not think it well for one or even two Brethren, however good & judicious, to form a Mission by themselves. Our delightful Meeting in Oct. last showed, I think, that harmony may, & will, pervade our "Union" of Christ & the love of Christ have the uppermost place in the heart.

You will rejoice to know that God has been pleased within the present year to grant to our Church a special blessing. Ten persons have been received by profession since Jan. 1st and as only two of these were from the same place, they represent nine different villages, so that now twenty one villages are ~~…~~ represented in our little flock, & some of these are twenty miles distant.

It is to my mind a very pleasing ~~…~~ feature of this work that the light of the gospel has been kindled in so many places. Each convert remains in this village & continues to support him self by the same employment in which he was before occupied, provided it was a reputable one.

The Spirit seems to be at work in an unusual manner in many villages around us, & scarcely a month passes in which I do not receive from the Catechists & teachers the names of some new inquirers.

The addition of every Christian to the flock devolves upon the pastor additional care & labor, but I trust I have no higher & no other wish, than to expend my strength for the good of this beloved people.

O for grace to lead them in the green pastures & beside the still waters of the love of our Adorable Saviour!

With the highest Esteem
I remain Yours in Xtian Love.
W. P. Barker

Ahmednuggur June 4, 1860.
Rec'd July 28.

Satral Dec. 24th 1860

Rev. R. Anderson D.D.

My dear Sir,

Our Mail closes very soon but I cannot let it go without giving you some account of the formation of two new Churches in the District under my charge. On the 14th inst. a Church of eleven members was organized at the village of Mali Wandgaum four miles N. of Khokar. About 100 Christians, & the relatives of Christians assembled in a tent pitched for the purpose, & the exercises were attended with much interest.

Some of the members of this Church live on the Godavery river nearly ten miles from Khokar & consequently ~~cannot~~ could not attend the Sabbath services regularly, & when they did come, it was not convenient to bring their families with them.

We rejoice therefore in the formation of this Church, since they can now attend worship much more easily. A few of the members are men of influence who originally belonged to the ~~the~~ First Church in Ahmednuggar, & we trust that through the instrumentality of this new

Ahmednuggur June 4, 1860.

organization, the light & knowledge of the gospel will be spread into all the surrounding region.

On the 19th five days later, a Church of six members was organized at ~~[illegible]~~ Sātral an out-station 20 miles S. W. of Khokar. "Blind Mohanna", who is to have the care of the Church, has been laboring at this place about three years, & his efforts have been greatly blest. He cannot see to read, but can go from village to village, & talk & pray. His son, who is teacher here, often accompanies him & reads the Bible of which Mohanna is a good expounder.

I have peculiar pleasure in seeing a Church at this place, in & around which are many inquirers who ask for baptism, but who, on account of the distance, have found it impracticable to come to the central station for examination. Regular Sabbath services here will give facilities for instruction to a region where there is a growing interest & a region for which, you will bear in mind, I have plead for a new Missionary. I assure you one is greatly needed in this vicinity, for I am compelled to neglect important work near home whenever I come to labor in this region. Messrs. Ballantine Abbott & Shahoo Dajee assisted at the organization of these Churches. Three other Churches have been formed recently in the valley of Godavery, making an increase of five the present year. I remain my dear Dr. Anderson Yours Cordially & Truly

W. P. Barker

Satral, Dec. 24, 1860
Rec'd Feb. 15, 1861
[illegible]

Ahmednuggar March 25. 1861

Rev. R. Anderson D.D.

Dear Sir,

I feel that I ought to lose no time in putting you in possession of a copy of some correspondence that has recently passed between C. E. Fraser Tytler Esq. & our Mission in reference to the erection of a Church & a residence for a Missionary at Pimplus in the Khokar District.

This gentleman is the Collector & Magistrate of this Zillah, & is, as you are aware, a very warm friend to our Mission. A beautiful & very lovely daughter of Mr. Tytler died at Pimplus in Feb. 1859, & he & his lady wish to erect these buildings as a memorial of their child Eva. This is the occasion of the generous offer, he has made to us. Mr. Tytler has secured the plot of ground on which their tents stood at the time of his daughters death, & it is to the "deed" of this plot that he refers in the following letter. I should add that Pimplus is 20 miles west of Khokar, & is the centre of a fine Mission field in which there are several large villages.

Mahratta Mission held yesterday, I was directed to send you the following letter in reply to yours of the 15th ultimo, in reference to the donation which you propose to make to the American Mahratta Mission of a piece of ground at Pimpalner, and Rs. 4000 for building a Church & a Missionary residence thereon.

2nd The Mission are deeply interested in the occupation of the Pimpalner District, & have for several years been looking to some place in the vicinity of Pimpalner as a center of operations.

We fully appreciate the kind feeling you have shown to us by this generous offer, & also the interest in the cause of Christ that has prompted this in addition to other munificent donations.

3rd We are prepared to undertake the work of erecting those Edifices, & to exercise a careful supervision of it until the buildings are completed.

4th In regard to Mr. Bowker's removing to Pimpalner, we beg to bring to your notice the following facts.

(1.) It is not in the power of any Branch Mission to decide upon the location, or change of location,

of any of the members. This can be done only by a vote of the whole Mahratta Mission.

(2) The work in the Khokar District is at present in such a state that it requires careful supervision. Its three infant churches, six outstations, & numerous inquirers, cannot safely be left without a Missionary.

We do not think, therefore, that the interests of the cause of Christ would allow of Mr. Barker's permanent removal from that District, until another Missionary can come from America to take his place at Khokar, or native pastors can be provided to take charge of those churches.

(3.) We however approve of Mr. Barker's going to Pimpler to reside permanently as a prospective arrangement, & are prepared to recommend the change to the Mahratta Mission, as soon as the wants of the Khokar District can be otherwise provided for; and while still in charge of the Khokar District we approve of his spending a few months each year at Pimpler & vicinity.

5th. The funds for erecting the outhouses,

must, according to the rules of our Society, be granted by the home Committee, & we propose to ask for such grant in our Estimates for the coming year, which will be forwarded to the home Secretary in June next. It is proper to add however, that we fear there may be delay in obtaining funds for this purpose, since the receipts of the American Board are greatly lessened by the political & financial troubles with which our Country is now afflicted.

6th We should be glad if we could accept of your liberal offer without any modification of the conditions appended, but you perceive that in the present circumstances of our Mission it is not in our power to do so. We have endeavored to meet your wishes in this matter, as far as is compatible with the rules of our Society, & as far as a due regard to other important interests of the Mission will allow.

7th Should you be disposed to make the proposed Donation with the conditions modified as we have suggested, we approve of the building Committee which you have named in the margin of your letter, with the addition of

the name of Mr. Bissell who is now in Ahmednuggar, & we approve also of the form of deed of gift which you have sent us.

Yours very truly

W. P. Barker

(Clerk.)"

I have received the following note in reply to the above.

Copy

"Rowlee Pinsen

20 March 1861

My dear Mr. Barker,

I quite agree to the modifications proposed by the American Mahratta Mission. I return the plan & Estimates. (Of Church) – Never mind the cost exceeding 4000 – I want the work well done, & can add any sum requisite for pulpit, windows &c.

If the Home Mission cannot build the outhouses, I shall be able to do so I hope.

Let me know please towards the close of each month how much money you will require, & I can pay it monthly in such sums,

and at such places, as you may find most convenient.

Yours Sincerely

C. E. Fraser Tytler"

I write you to day with the knowledge & approval of the Brethren who are here, & it is the wish of us **all** that a Missionary should be sent out with as little delay as possible to occupy the Khokan District. I rejoice that Providence has thus opened the way for the occupation of the western part of that District, & Mrs. Barker & I are willing to go & occupy it whenever the Mission shall desire us to do so. I sincerely hope, my dear Dr. Anderson, that there will be no delay in sending man to our help, for there is reason to fear for my health with this increasing care devolving upon me. I would reiterate with increased urgency the appeal for "more laborers" which you have published on the 92nd page of your Report for 1859. I pray God some one may be found to come over the seas & help us.

I remain as ever

Yours Cordially & Truly

W. P. Barker

Ahmednuggur March 26.
Rec'd May 7.
Ans'd July 16/1862

[illegible]

Ahmednuggur July 9th 1861

Rev. R. Anderson D.D.

My dear Sir,

I wrote you March 25. giving copy of correspondence between our Branch & Mr. Fraser Tytler in reference to the building of a Church & a Mission residence at Pimpelus. The work on those buildings is in progress & they will no doubt be completed in June 1862. In our Estimates which, I believe, go to the Rooms by ~~this~~ to days Mail you will observe an item of Rs. 350 for a Cook-room - Store-room & goter at Pimpelus. We propose to spend a part of the year at Pimpelus until a Missionary comes to take our place at Khokar, & we think the outhouses mentioned will be necessary for our comfort. Mr. Tytler has been so very liberal to our Mission that we do

not like to ask him to build the out-houses at Pimpalner - (He has just given us Rs. 650 for building chapels, in three or four different places, & promises some 400 Rupees more if it is needed.)

I hope therefore that the Prudential Committee will feel able to grant the Rs. 350 which we have asked for.

Our second child, a boy now a little more than two years of age, has been very ill since the middle of April, some of the time dangerously so. Much of the time he has suffered intensely. He first had the measles, then inflammation of the lungs, & lastly the hip disease.

For several weeks, our excellent physician gave us no hope that he would survive. The Lord has heard prayer in behalf of this dear child & for three days past he seems to be much better.

The abscess on his hip which had grown to an enormous size, has now broken & we hope he will recover. This affliction has prevented us from returning to Khokar. I trust we shall be able to return soon. Very sincerely yours

W. P. Barker

Ahmednuggur July 9/1861.
Rec'd Sep. 4.
Ans'd July 16/1862.

Pimplus Jan. 23. 1862

Rev. R. Anderson D. D.

My dear Sir,

I send herewith my Report for 1861, with the hope that the facts mentioned in it will be found interesting to those who pray & contribute for the spread of the Gospel among this dying people. // I think the work in this District is now in a more interesting state than it ever was before. Among the indications for good are these: 1st. Our Christians have begun to give with much cheerfulness to sustain the institutions of the Gospel. 2nd. There is an increased spirit of inquiry among those who have been for some time under the influence of the truth. 3rd. A remarkable & very encouraging readiness to hear among those even who cannot yet be called inquirers.

We have now been itinerating among the villages for two months, & have not, during this time, heard one word of disrespect from any one. The improvement in this regard has been very marked within the past four years. It is interesting to watch the way in which the truth is spreading among distant villages which our Helpers have not visited.

Ahmednagar July 19/1861

A few days ago a man came on foot 20 miles from a village N. of the Godavery to attend our Sabbath services. He that day heard a sermon for the first time in his life. He appeared to be a sincere inquirer, & he has already begun to suffer persecution.

This man first learned of Christ from a member of the Satral Church, who was baptized only four months since. He can read a little & we have hopes that he will soon be received to the Church.

His village is more than 30 miles from Satral, so that the Catechist stationed there, can visit them only at long intervals.

A Native helper is much needed in the region where this inquirer, & two Christians are live, one of whom is Bhao, the Mahabhao convert, who is still suffering bitter persecution.

All that is wanted is the means, for there are at least three men very well fitted to become Readers whom I should like to employ at once. Eight or nine Cents a day is all a man of this stamp will require. Who will volunteer to support them?

There is a most inviting region in the N. W. part of this District in which there is no one to break to the people the Bread of Life.

We remember our distracted native land daily at the throne of grace. May our God speedily restore peace & prosperity! // I remain my dear Dr Anderson

Yours in the bonds of Christian love. W. P. Barker

[illegible] Jan. 23. 1862.
Rec'd March 12.
Ans'd July 16.

Khokan May 20th 1862

To the

Rev. R. Anderson D.D.

My dear Sir,

I should love dearly to take you in my two-wheeled Country Carriage for an Excursion to day, as I did nearly eight years ago, for an exploring trip through this region, so that I might tell you some things in connection with my parish which you ought to be in possession of. Could you come here now you would ^see^ great & truly gratifying changes.

I propose to speak of these changes, and to present some facts which will show how much another Missionary is needed for this District.

In letters sent to you Mch. 25th & Sept. 21st 61 (with the former of which I inclosed copy of correspondence with C. E. Fraser Tytler Esq.) I referred to the prospective necessity for aid. This necessity has been more & more apparent month after month, and I should have written you several weeks sooner had not our long absences from the Station

Surplus June 23. 1862

brought my work much in arrears.

The marked expansion of our work in a westerly direction, & the erection of a residence at Pimpleet 20 miles distant, have virtually made two parishes, or Districts, out of this field. I will first speak of the field as a whole, & then of its two parts.

Geographical Expansion.

When the first Church was formed here in 1855 the Christians & inquirers occupied a few villages in the immediate vicinity of the Station, the whole extending over an area scarcely 50 sq. ms. in extent.

Now however, in order to reach these two Classes, I must needs traverse in my pastoral visits, a region 30 miles in length, & having an average breadth of 20 miles, or 600 sq. ms. a tract half as large as the State of Rhode Island, and exceeded in size by few Counties in the Eastern or Middle States. Thus it will be seen that the area actually under cultivation has increased more than ten fold within seven years. In '55 only seven villages were represented in the Church then organized, but now that number is increased to 32.

Numerical Increase.

The increase in numbers though not so marked, has yet been such as greatly to encourage our

too often fainting hearts, & strengthen our weak faith. In 1855 there was one church with 33 members; now there are five churches with 125 members, & I have reason to believe that there has been a corresponding increase in the number of inquirers, though, not having accurate statistics, I cannot speak definitely.

The Khokar District proper, lies between the Godavery & Pera rivers, & all of the villages where there are Christians are within ten miles of the Station. Beyond the Godavery to the North is an extensive region, that has scarcely been visited by the messenger of Peace. That region is not fully under the control of the English, but it can easily be reached. Home Missionaries sent thither by the churches have brought back encouraging reports as to the manner of their reception - reports which show that there is a growing friendliness in that direction. We have requests from several villages in that region that we will send them a Catechist or Teacher.

I am sorry to say that two of the four churches in this District are in an unsatisfactory state. The members of the church at Khokar are much scattered, & it is exceedingly

difficult to secure regular attendance on our Sabbath services, & cases of violation of the 4th Commandment are constantly occurring & calling for discipline.

Difficulties on account of Caste have arisen, & this is but the beginning of troubles from this fruitful source. A few days since a man from the Mang Caste was received to the Church at Panchegaum, & this has caused no small stir among the Mahars & feeble Christians. That Church is suffering bitter persecution on this account, & for the present the work of preaching to the Mahars in that region is virtually at an end.

I might were it necessary fill pages with accounts of the petty annoyances that the teacher & two Catechists connected with that Church have suffered for the firm & noble stand they have taken in reference to Caste.

I praise God that He has heard prayer in behalf of the despised Mangs who will compare very favorably with the Mahars in point of sprightliness & intelligence. Several of that class are asking for baptism & doubtless the time for trial will soon come in all these Churches. At such a time they need the constant care & advice of a Missionary.

Again to understand how much the presence of a Missionary is needed here, it should be borne in mind that there is not yet a single convert in any of these Churches from the influential Cultivators, & other high Castes, & also that, as a rule, they are very averse to receiving instruction from those who have become Christians from the "degraded" Mahars. It is however, comparatively easy for a foreigner to reach them.

I have long prayed that God would give us some fruit from among them, but as yet none have had the courage to come forward & cast in their lot with His people, although I believe scores of them are convinced of the truth of Christianity. My heart yearns over them, & I long to do more in their behalf, but my abundant labors among the Christians & inquirers leave very little time or strength for this very desirable work. I trust the "set time" for the coming in of these more intelligent & enterprising classes is not far distant. When it does come, we may expect persecution & possibly acts of violence such as we have not yet experienced. Of course this probability renders the presence & advice a Missionary very necessary.

New Churches to be organized.

The experience of the past four years has convinced me that it is wise to organize a Church wherever a few Christians (say six to ten) can be brought together, provided always, they can have some one to give them regular instruction. I have found that the members of a small Church are more careful to watch over each other than they are in a large body. As a rule I think they have more of an esprit du corps among them. Failures to attend worship are more quickly noticed & delinquents are sooner brought to account. Again our Christians are so very poor that they cannot afford means of conveyances & hence their wives & children seldom attend Church with them if the distance exceeds one or two miles. Judging from present indications I think it will be desirable to organize two new Churches in this District within a year or 18 months. One is needed at Bherdapoor Pâtree a village six miles from Khokar, on the South side of the Pera river. There are six Christians at that place, & seven others in villages only a mile distant. All that is wanting is a Pastor or Catechist to take charge of the Church.

Another should be organized soon at Gondhawanee, six miles west of Khokar, where Laximon Deacon of the Khokar Church, & one of our best Catechists, is now living. There are six Xtians & about the same number of inquirers in & around Gondhawanee.

II Pimplus District.

Pimplus is situated midway between the Pera & Godavery which are here 24 miles apart. It is about 50 miles from Ahmednuggur, & is easily accessible, since it is on the great "made" road leading from Ahmednuggur to Malligaum, & is only 40 miles from its intersection with the Bombay & Nagpore Railway at Manmär. This District is about 35 miles in length from North to South, & some 15 miles in width from East to West.

Its boundaries are not yet accurately defined for we do not yet know how near our brethren of the Nassick "Church Mission" will come to us. We only know that they regard Sangamneir as theirs, & hence I have of late ceased to send my helpers ~~to that~~ place. S. is 20 miles W. of Satral & 25 from Pimplus. It is on the road between the Nassick & Jooneer Stations & hence properly belongs to the "Church Mission".

In this District are the large & important villages of Korhālā, Poontambā, Kokamtān, Kopergaum, & Rāhātā, in all which places there are good Government Vernacular Schools. There is also the large town of Yevalā 12 miles N. of Kopergaum, which should also be included in this District, unless it is soon occupied by the Nassick Mission, & I know not that they intend to do so.

// The Pimpalus District is for the most part a densely populated region, & has, I think, as rich a soil as can be found in the valley of the Godavery.

The progress of our work there since the organization of the Church at Satral, at the end of 1860, has been very gratifying. That Church now has nine villages represented in it, & two of them are midway between Pimpalus & the Godavery & 18 miles from Satral. There are inquirers at a village eight miles N. of Kopergaum, who will probably be received to the Church soon.

I spent the months of Jan. & Feb. in tents with my family in that region, and visited a large number of villages & in not one of them did we meet with a single word of disrespect. In many places we met with a truly cordial reception, & in several villages we found inquirers. //

New Churches to be organized

The labors of "Blind Mohana" have been much blest in the vicinity of Pimplus, & his efforts have been well seconded by Phakhira, a faithful Catechist whom the Mission have sent to superintend the work on the house & Church which Mr. Fraser Tytler is erecting there. He is much interested in the work of rearing the Church spiritual, & wishes to be permanently stationed at that place. Should the Branch consent to this, a Church should be organized at Pimplus as soon as arrangements can be made.

Another Church will, I think, need to be formed at some village between Pimplus and Kopergaum within 18 months for the accommodation of Christians & inquirers in that region. The latter place has recently been made the Center of a Talooka, or sub-Collectorate, & is now occupied by a native Official who there holds a Police Court -

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I think you will agree with me that this is one of the most promising Districts connected with our Branch of the Mission, and that the forwardness of the work there calls

upon us to cultivate it with efficiency & with the least possible delay. At a recent visit to that region two men were received to the Church at Satral who reside in villages respectively four miles & one mile from Pimpalus. Several places are calling loudly for a Teacher or a Catechist. A helper is imperatively needed at Ves, the village of the Manabhav convert. Another is much needed at Shirdee, four miles N. from P. where there is a Christian & several inquirers. A school is needed at Astagaum, a large village three miles E. of Pimpalus. We once had a school at that place, but it was broken up on account of the insufficiency of the teacher.

I had intended to give you some incidents from my Journal showing the marked readiness on the part of the people generally to hear the truth, but the length of my letter warns me to desist.

I have already apprised you (see letter of Mch. 25. 61) of our willingness to go and occupy the Pimpalus District, in accordance with the earnest wishes of Mr. & Mrs. Fraser Tytler, and also that the Branch approve of this arrangement as soon as the Khokar District can be provided for. It is proper here to say that when, (in 1860 & 61) our work was having so rapid an expansion, I fondly hoped the time would soon come when this our first occupied

rural District might be left to the sole care of Native Pastors. But I was too hopeful - too sanguine - That time has not come yet, & I feel confident that the withdrawal of a Missionary from the Ahohar District would be attended with disastrous consequences.

Almost every thing is in a formative state. The churches are weak & ignorant, & are surrounded by many adversaries. The time of trial has come with some of them, & it is approaching with all.

Only two Pastors can come to labor here this year, & three years must elapse before any more will be prepared. They who are to come are young & inexperienced, & should have (especially in the commencement of their labors) advice & guidance. Again the work of securing systematic beneficence on the part of all the native Christians - no easy or unimportant task - has just begun, & should be prosecuted with a persevering steady hand.

In view therefore of the above mentioned facts, & of almost certainly impending necessity, I do most earnestly hope & pray that a man may be found soon to come & occupy a portion of this broad & inviting field. I say soon for one & a half or two years must be spent in acquiring the

language before he can enter upon his work.

The probable contingency of our being obliged to ask permission to visit America in the course of three or four years, should also be taken into account. // I am happy to say that my own health is tolerably good — much better than when you were here — but Mrs. Barker is not as strong as she was two years ago, and will doubtless need a thorough "change" before long. It is better to go sooner than is absolutely necessary, than to remain too long, as some have done.

Fervently praying that God will bless & succeed your efforts to secure aid for us, I remain

My dear Dr. Anderson

Yours in the best of bonds

W. P. Barker

Rhotas May 20. 1862.
Rec'd July 16.
Ack'd Jan. 2. 63.

372

Ahmednuggur
Oct. 25. 1862

Rev. S. R. Worcester
Boston,
My dear Sir,

I sent you a letter for S. Schools Aug. 7th accompanied with a list of four or five persons to whom I sd. like to have copies sent -
I now send letter No. 2, & hope to forward at least one more before the end of the year -
The Annual Meeting of our Mission commenced the 21st. inst on account of the abundant rains, we were not able to reach here fr. our village home until yesterday - We are a large company - 40 in all - 16 adults & 24 children - In the former are included two not members of our Mission, Mr. Bowen & Mr. McKinley an Army Scripture Reader -

Rev. W. P. Barker.
Ahmednuggur Oct. 25. 1862

Rec'd Dec. 4.
Ack'd Jan. 2. /63.

It is good to number ourselves among such a good company, after an isolation of three months fr. all European society. We expect that a large number of native Christians will be present at the public meetings of the 30. & 31. & especially at the Communion season Sabbath, Nov. 2. which we look forward with much in[terest]

I am sorry to hear that [funds] were coming in so slowly in [the] first [half], & especially so, since on account of the famine, the contributions from native churches will be less than we expected. But we will be confident [that] the Master sits over against the Treas[ury].

I remain my dear sir,
Yours very sincerely
W. P. Barker

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Panditeripo 22nd Jan. 1863

Rev. R. Anderson D.D.

My dear Sir,

I send herewith my Report for 1862 together with a table of Statistics indicating the changes that have taken place in the churches the past year. This Report is essentially the same as that I have prepared for the Press but which will not be published for many weeks.

I was very glad to see your remarks, in a recent letter to the Mission, respecting another Missionary for this District, & I sincerely hope your efforts to send us one will be crowned with success. The work is now in such a state (as you will see from the Report) that another man is much needed. When I heard of Mr. Bruce's appointment, I flattered myself that our need would be soon supplied, but the prospective wants of other Districts are such, that I do not feel at all sure of him for this District. It seems certain that Mr. Bissell will need to go home early next year, & then the Seroor & Kolgaum fields will need some one to look after them. I beg therefore you will not

relax your efforts to secure a further reinforcement, for they will surely be needed. That your efforts may be crowned with success we will fervently pray, & we will help you all we can by writing as fully as practicable.

I am spending a few days here with my family, & we find good opportunities for preaching, & especially among the Mangs, who listen with great avidity. As a class they are below the Mahars in point of intelligence, & yet many among them will compare favorably with the Mahars. The Brahmans and Cultivators of this village are much more friendly than they were in 1858 when the Church was organized. This change I think is due, under God, to the consistent lives of the the Deacon, Harkooba, & of Jayaram the teacher, who with a few others have "lived down" much opposition.

They have learned how to "heap coals of fire on the heads" of the enemies of the Cross of Christ. I feel much encouraged by what I am permitted to see here.

Neither Mrs. B. or myself are feeling very strong, & we expect to spend the coming hot season at Mahableshwar for the benefit of our health.

I remain my dear Dr. Anderson

Yours very truly W. P. Barker

Panchgaum Jan. 22. 1863.
Rec'd Feb. 13.
ans. Apl. 30

Khokar District,
Jan. 22. 1863

Rev. J. R. Worcester
Boston Mass.

My dear Sir,

Yours of Nov. 15. reached me on the 15. inst. and I hasten to reply by the first Mail, even though in order to do so I must necessarily be brief. Since receiving your letter I have been much occupied in writing my Report for last year, & this I send to Dr. Anderson to day.

I thank you for writing so fully respecting the plan you adopt for reaching & influencing Sabbath Schools. I think it a wise one, & shall feel it a privilege to aid so far as my time and strength will permit in carrying it into efficient operation. I sent letter No. 2, Oct. 25. and No. 3, Nov. 24. — The latter was rather an episode for I could not resist the temptation to ask my "young friends" to aid in supporting those 15 poor boys in school. If however you find me at any time begging too hard, don't hesitate to apply the breake — In No. 4, I propose to speak of the changes that have taken place in this

District since it came under my charge, & in other letters of the way in which we itinerate; of Caste; its effects &c. –

I have no wish to dictate as to the mode in which the letters shall be used. You & your associates can judge better than we here, of the way in which they can be made most useful.

Please send me by the first ship copies of the quarterly letters you have issued. I think my associates also would be glad to receive copies of them. I hope the Post Office regulations will soon be so amended as to allow of such printed matter Overland – being sent Overland. –

What cause for rejoicing & hope have we that the finances of the Board are in so good condition in the midst of a prolonged & costly war – This is more than our weak faith led us to expect – We will thank the Giver of all and take courage –

I go with my family to Mahableshwar next month & may not be able to send No. 4 until March. I remain my dear sir

Yours Cordially & Truly

W. P. Barker

X

Rahuri, Jan. 22. 1863.
Recd. March 6, 1863.
Ap. 30

375

Mahableshwar Hills
April 11. 1863

My dear Mr. Worcester,

I have been delayed in sending this letter on account of sickness in my family - I hope the little folks will be interested in it, although there is nothing [illegible] about it - I will endeavor to send another in a few weeks if all is well - Mrs. Barker has been ill but is gaining strength day by day in this delightful mountain home - We are close by Mrs. Graves who has entered her 76th year & is very feeble - She longs to depart & be with Christ in the better land - As ever I am

Yours Cordially & [illegible]

W. P. Barker

Rev. L. R. Worcester
Missionary House
33 Pemb. Square
Boston

Mahabulishwar Apr. 11. '63.

Rec'd May 26.

Ack'd Sept 30

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Ahmednuggur Aug. 18. 1863

Rev. R. Anderson D.D.

My dear Sir,

Before this letter reaches America, I trust you will have returned from the Sandwich Islands, & that you will have the satisfying assurance that the difficult & important work you went thither to do has been successfully accomplished. I trust also that Mrs. Anderson will return with greatly invigorated health –

I must necessarily write briefly to day, but I think there should be no delay in informing yourself & the Prudential Committee, that we shall need soon to ask leave to visit America. We spent the last hot season at Mahableshwar, chiefly on account of Mrs. Barker's health, though my own was such that I greatly needed a season of rest. We returned to Ahmednuggur the middle of June much benefited by the change, though Mrs. B. had not gained strength as rapidly as we hoped she would. My family remained in Ahmednuggur until the Meeting of this Branch (which occurred the latter part of July) while I came to the Station to oversee some

work that had fallen much in arrears.

Mrs. Barker meanwhile attempted to translate a Scripture Question book into Mahratta - This work however proved too much for her strength, & the result was, great nervous prostration, attended with some alarming symptoms, such as irregular & occasionally very violent beating of the heart, which was at times accompanied by a painful difficulty in breathing.

I was summoned to Ahmednuggur by a special messenger early in July, & a few days later, her physician (Dr. Nicholson) gave a written opinion saying that she should go to America as soon as practicable.

A few days later Dr. N. left Ahn. & another physician was employed - By the blessing of God upon the remedies used, she had so much improved that he gave a qualified assent to our remaining here another year - We had represented to him that the necessities of our work were such that it would be exceedingly difficult for us to leave the present year, & hence he made his decision as favorable as possible -

As yet, Mrs. Barker's disease is only functional, we hope, but her physicians say that unless she gets relief soon, it will result in serious, & probably incurable, organic disease -

We came here via Ratoon & Pimplus early in Aug. & for a few days Mrs. B. seemed much benefited by the change, but every little overexertion brings on the distressing symptoms above mentioned, so that she is able to accomplish but very little. Unless there should be a decided change for the better soon, I shall be under the necessity of asking the Prud. Com. for permission to visit America with my family some time next year. I shall probably bring the matter before the Mission at its Meeting in Oct. next. It is proper to remark here that this difficulty is not a new or sudden thing. Mrs. Barker has felt it coming on for nearly a year.

The question of course arises; How can the lack of service in the Khokar & Pimplus Districts be supplied when we leave? I see no way of meeting the difficulty except by sending a new Missionary from America. The location of Mr. Bruce will doubtless be decided at the Meeting of the whole Mission in Oct. & probably he will be stationed at Khokar. He & Mrs. Bruce are now with us, & are making good progress in the study of the language, & both are doing something in the way of superintending schools. He will have all he can possibly do to oversee the work in the Khokar District proper. To attempt

more would put an end to all thorough study of the Mahrattas, & the result would be disastrous.

We rather expect to remove to Pimpalas as soon as some out-houses can be built there.

The work is in an interesting & encouraging state in that District. There are several inquirers not far from Pimpalas, who need to be instructed & brought forward. Already there are three Catechists & two teachers there, whose labor require supervision, & more helpers should be sent thither as soon as we can find them. The Church Mission So. Nassick have stationed laborers at Yewala, twelve miles N. of Kopergaum, (which is on the Godavery) we are glad they have done so, but this circumstance renders it very important that we should occupy the latter place. This necessity is still more apparent from the fact that there is now a Christian family (in the Satial Church) at Raundy eight miles N. W. from Kopergaum.

There is abundant labor there for a Missionary who is perfectly familiar with the language, & if he be a new man he will have all he can do. I shall have occasion to refer again this subject in Nov. next.

Yours Cordially & Truly
W. P. Barker

Kolhar, Aug 18, 1863
Rec'd Oct. 7
Ackd Jan. 22. '64
W. P. Barker

377

Khokar 25. Nov. 1863.

Rev. R. Anderson D.D.

My dear Sir,

I wrote you in Aug. last, saying that I should probably soon be under the necessity of asking for permission to visit America for the benefit of my own health, & that of my family. At the recent Meeting of the Mahratta Mission, the subject was brought to their notice & it was resolved unanimously; "That we approve of Mr. Barker's writing to the Prudential Committee for permission to visit America at the end of 1864, on account of the health of himself & family."

Will you kindly present this request to the Prudential Committee, as soon as convenient, and ask permission for me to visit America at the end of 1864. In my last letter, I spoke of the nature of Mrs. Barker's disease, and mentioned the opinion of Dr. Nicolson, "that she should go to America as soon as possible". I will only add that the necessity for a furlough, is as apparent in Mrs. Barker's case, as it was in Aug. last.

As to myself; I find that the increased

labor connected with the erection of the Pimplus buildings, & the remarkably rapid spread of the work in that District; and especially the wearing anxiety arising from the caste persecutions in this District last year, have borne heavily upon me, & have greatly diminished my strength & elasticity.

While therefore, I might probably labor on for three or four years longer, (since I have no disease) yet I think it would be wise for me to take a change to America, even though Mrs. Barker did not require to revisit our native land. If we reach America in the summer of 1855, about twelve years will have elapsed since we sailed for India.

You will be interested to know — and I certainly have great pleasure in communicating the fact — that on the 19th of this month a native Pastor was ordained over the Church at Khokar — The name of the young Pastor is Mr. Cassambhai, a brother of the excellent and gifted Shaik Dawood, a Catechist who died in June 1860. Cassambhai's parents were Mahomedans, & hence he was brought up in that belief, but fortunately at an early age he was sent to

the Government English school in Ahmednuggur where he soon lost all confidence in Mahomedanism. He then with a few comrades embraced Infidel sentiments, & although they strove to live moral lives, & even met occasionally for prayer, they never prayed in the name of Christ. Near the end of 1855 he was led to serious reflection through an address by Nilkanth Shastre, (a learned Brahman convert from Benares) and this impression was deepened soon after by an address from the celebrated Dr. Duff of Calcutta. Soon he began to read the Bible with a sincere desire to know its teachings, and in June 1856 he was baptized by Rev. R. V. Modak, Pastor of the second Church in Ahmednuggur. Since that time he has labored more or less every year in the Khokar District, and it has been ~~interesting~~ pleasing to witness the increasing love & growing respect which the Christians in this region have manifested toward this young disciple. He entered the Theological Class in 1860, and completed his course last year when he was licensed to preach. He soon received a unanimous call from this Church, which he expressed a willingness to accept.

The Ordination was an occasion of deep interest, and the more so, because this was the first Ordination of a native Pastor that has occurred in the Mission at a strictly village Station, and also the first in the great valley of the Godavery. The Rev. Messrs. Abbott, Ballantine, Bruce, and Barker, and three of the four native Pastors connected with our Mission, were present to conduct the examination of the Candidate, and take part in the Ordination. A large audience consisting of representatives from ten different churches was present to witness the interesting services. May God soon give us the joy to see Pastors of like fidelity & intelligence ordained over the remaining four Churches in this District, and indeed over the remaining fourteen Churches in this broad & populous valley! //

You will have heard from our Sec'y that the Mission have stationed us at Pimpalus, & Mr. Bruce at Khokar, from the first of Jan. next. As I am much occupied with the work of moving & that of erecting outhouses at Pimpalus, I may not find time to write you again till I send my Report for 1863.

Yours Cordially & Truly

W. P. Barker

Khokar Nov. 25, 1863.
Rec'd. Jan. 11.
Ack'd. Jan. 22. '64.
Extracted

ज्ञानोदय.

DNYANODAYA.

(RISE OF KNOWLEDGE.)

. 23. BOMBAY: MARCH 1st, 1864. No. 5

क २३. मुंबई; ता० १, माहे मार्च सन १८६४. अंक ५.

THE DNYANODAYA.

Bombay, March 1st, 1864.

Reminiscences of the late Mrs. Barker.

TO THE EDITOR OF THE DNYANODAYA.

EAR SIR,—Some "last words and messages of Barker" have been communicated to me, and pe you will devote a part of your next num- to their publication. "The memory of the is blessed." We would sometimes read over letters and recall the words and feel the in- ing influence and enjoy again in fancy the ety of the loved and lost, who has gone be- us to the "Better Land." And though the ds she uttered before disease had weakened bodily powers, may have often been more insically impressive, we rather linger over parting words, because they were the last.

ll her life was fragrant and like the perfume he blue eyed heliotrope that fills the border, t fragrance grew sweeter from diffusion. I l remember my first impressions, when allow- to welcome her to India in the autumn of 3. I learned afterwards that the voyage had l its unpleasantness, but they had left no ripple the surface of her placid temper. Nor did of the strange scenes and circumstances into ich she was then introduced seem to take her unawares or to disturb her equanimity. Her ck perception and readiness in adopting her- f to the occasion, with unusual suavity of anner, enabled her to be and to appear at ease every situation and emergency. She seemed much at ease from the first, that we were ready forget that she had not been in India and one our mission circle before.

This ease was partly natural to her and partly e result of an experience wider than is usual for e of her age. She had known affliction, ad- ersity and the abrasion of a rough world, but ese had not marred, only polished her manner. he had spent a busy life, partly in the country ome of her childhood, partly under the classic lms of New Haven and the Catalpas of New ork, and then again amid the shadows of "Shady Side," where she and her friend Mary H. with other two kindred spirits read "In Memoriam" together, and cemented their lifelong friendship. Her Mary went home before her, and the world has her biography. It might well be accompanied by a volume portraying the life of Leila.

Mrs. Barker had read much, but there were special books she cherished and loved as she did her chosen friends. She was fond of poetry that had a sombre tinge. And had not busy missionary life and family cares modified the tendency, a dreamy melancholy might have been too strongly developed. She sometimes, though seldom, indulged in writing poetry herself. Her temperament was poetic. She had great descriptive power. Few wielded so facile a pen, and her correspondence, prized by all who shared in it, was voluminous. She was obliged however during the last two years of her life to restrict herself in this respect, as writing was found to affect her health very unfavorably.

This was a great trial to her. But who ever heard her complain? I have seen her in trying and exciting circumstances and in deep affliction, but I can recall no instance when she seemed irritated or when she used her ready wit to wound any one's feelings, or when she indulged in complaint. Her composure after the death of her darling Bessie astonished me, for I knew her heart was bound up in the child.

Mrs. Barker was well fitted to grace either a polite or an intellectual circle, but she chose to pass her mature life among uneducated rustics and dark faced idolaters, and she cheerfully went forth and made her home in a village forty miles away from "society" and eighteen miles from her nearest missionary neighbours. Her health was never strong, but was better after she went to Khokar. She never regretted that she went to her "dear Khokar home." Nor should we consider it a sacrifice. Not even her light was too bright to place amid that thick darkness. If those villagers did not fairly appreciate her excellences they were affected by them. Nor will she now say, in reviewing her life-work, "to what purpose was this waste."

Her missionary life was not long and yet perhaps as long as the average life of the ladies who have given themselves to the missionary service.

The end came sooner than she expected. The mission house at Pimplas was built on a plan she prepared, and it was our hope and the particular wish of Mr. and Mrs. Fraser Tytler, who built it, that she and her family should occupy it, and teach the females of that vicinity the blessed truths of the holy religion, which had moulded her lovely character. She was allowed to live there but twelve days. 175 native women of the town of Pimplas came to mourn at her funeral. She had done for them what she could, and may it prove not in vain.

The progress of her disease, at last, was rapid, and forced her removal to Ahmednuggur, for which preparations had been made. Her last hours were passed in great pain, and her breathing was very labored, but at intervals she asked that the following messages might be sent to her relatives and friends. She said ;—"Tell mother, I have been an unprofitable servant of the Lord, but have not for a moment regretted coming to India.

"Tell Mr. and Mrs. Tytler, I hoped to be able to live and labor here (at Pimplas), but the Lord has called me here to die.

"I leave my children (a daughter of six and son of four years), with the Lord, praying he will make them useful, and keep them unspotted from the world.

"Tell the sisters (of the mission), how much I love them all.

"I shall see Jesus soon, and I shall see my Mary (Mary Hubbell) soon.

"Say farewell to the people at Khokar, tell Kassambhaee (the native pastor ordained in November last), to be faithful. I loved him and his wife. Tell the native Helpers to be faithful and bring as many as they can to Christ, that they may have the support He alone can give when they come to such a place as this.

"Tell them at home not to mourn because they could not see me once more in the flesh. I feel that it is the Lord's will and that is all well.

"Say to the heathen that they will want a support in such an hour as this, and that Christ is the only support they can find.

"Tell the Christian mothers to be faithful and not to be contented to go to heaven without their children.

"Tell ——, he has been a faithful servant to us, and that I trust he will become a faithful servant of Christ."

She called her children and gave them a parting blessing with great composure, and afterwards remarked that she had often prayed that she might so die as not to give them unpleasant thoughts of death.

More than once she said "I have no fear of death, my trust is in Jesus." A little before sunset (on the 26th) her husband asked her if he should read from the Bible, and she replied, "Yes, read to me of Jesus, I shall soon be with Him." Soon she asked her husband to sing "Jesus, lover of my soul &c.," and when he inquired what he should ask in prayer fo[r]
said, "Pray that I may have patience
this intense pain." She had patience.
was a pattern of patience and submiss[ion]
will of God. "And I heard a voice fro[m]
saying unto me, Write, Blessed are
which die in the Lord from henceforth.
the Spirit, that they may rest from the[ir]
and their works do follow them."

(Translation of the above.)

बारकर मडम साहेब इची व[…] हकीकत,

ज्ञानोदयाचे कर्त्ते यांस.

विनंती विशेष — प्रियकर साहेब
र मडम साहेब इचे अंतकाळचें
बोलणें व निरोप मला एका मि[…]
लिहून आले ते मी आपल्याकडेस प[…]
आणि असी आशा करितों कीं, आप[…]
करून ते पुढील अंकांत प्रसिद्ध करा[…]

" न्यायीचें स्मरण आशीर्वादित
जी आमची प्रिय बहीण वर उत्तम
गेली आहे तिची पत्रें पुन्हां वाचून
व तिच्या बोलण्याची आठवण करावी[…]
तेणेंकडून काल्पनिक रीतीने तिच्य[ा]
भाषणाचा व लाभदायक सहवासाच[ा]
भोग घ्यावा, असेंच वाटतें. तिचें
ग्यावस्थेंतील भाषण जरी वस्तुतः चि[…]
असें होतें, तरी तिचें अंतकाळचें
हे तिचे शेवटचे शब्द होते ह्मणून
यांच विशेष विचार करावा हें बरें

तिच्या चरित्रांत सांगण्यासारिख्[…]
गोष्टी आहेत. सुवासिक पुष्पाचा
वायूच्या योगें जों जों पसरत जातो
त्याचें माधुर्य अधिकाधिक अनुभवास[…]
त्याप्रमाणेंच या मडम साहेबाच्या गु[…]
वाची गोष्ट होती, ह्मणजे जों जों
समागम घडे तों तों तिचे अमोल्य मा[…]
गुण प्रगट होऊन चित्तास आल्हाद[…]
ती सन १८५३ मध्यें हिंदुस्थानास[…]

Ahmednuggur March 26. 1864.

Rev. R. Anderson D.D.

My dear Sir,

On the 11th Feb. I sent a brief letter to Mr. Gordon containing the sad intelligence of the death of my dear wife, & I believe Mr. Ballantine sent a letter to you at the same time. I was so overwhelmed with grief & burdened with care, that I was unable to write to few, at that time, except Mrs. Barker's relatives & my own. The summons came very unexpectedly to her, & to us all, but it did not find her unprepared. He whom she loved so well, & served so faithfully, sustained her in a wonderful manner during her last hours. I have seldom seen such composure in the near prospect of death. Those last messages were given with perfect calmness, although her bodily sufferings were intense. At my request Mr. Fairbank has given some "Reminiscences" of her which I send enclosed. As a companion, helper & adviser in this good work, she was to me, all I had anticipated, & more. Her judgment was mature, & her advice invaluable.

How true was the remark which the gifted authoress

of "Shady Side" made to me at Avon, "You know not what a treasure you have found". Each new circumstance & every affliction served to reveal some new & excellent trait of her character. She loved the village work; & bore with the greatest cheerfulness all the inconveniences (we never called them trials) incident to that work. She loved the people of our charge both Christians & Hindoos, and was quick to discover ways by which to give expression to her deep interest in their welfare.

I have been sustained far beyond my expectations in this great bereavement. The Saviour has given me fresh evidence that He is ready to verify His promise to be with His people "always" — To the praise of His rich grace, I record that I have not been left to cherish one complaining thought. "He doeth all things well"

The Mission has received the permission kindly given by the Prudential Committee for me to return home at the end of this year. In these altered circumstances, I feel it my duty and privilege, as well, to remain here, at least until the end of 1865. I have a strong desire to introduce one more Missionary to the village

work, before visiting America. It is proper however to say, ~~[illegible]~~ that my departure may be hastened by the poor health of my little boy, who will be five years of age in May next. He has been far from strong since his serious illness in 1861, when for several weeks he lay at the point of death. Just now Mrs. Ballantine is kindly acting the part of a mother to him & my daughter, & I trust it may please God to avert disease & give him strength.

I must add a word in regard to the Khoka District, & say, how fortunate you were in finding a man to take my place there. I have recently spent a week with Mr. & Mrs. Bruce, & was very much pleased with the way in which they have entered upon their labors. They are making every thing look comfortable & home-like around them, & I shall be much surprised if they do not succeed well. I sincerely hope that Mr. & Mrs. Olmstead will prove to be the right persons for the Pimpalner District. I have recently made a tour through it, & I found some things of an encouraging nature in making my pastoral visits. I expect to leave on the first proximo to visit that region again. While here, I am employing

a portion of my time in teaching vocal music in the schools. I shall endeavor to send a letter to Mr. Worcester for "My young friends" by next Mail. With high esteem I remain My dear Sir,

Yours very Sincerely
W. P. Barker

Ahmednuggur, March 26, 1864.
Rec'd May 11.
Ack'd May 12.
W. P. Barker
[illegible]

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Pumpkin April 8th 1864

My dear Mr. Worcester,

Will you please forward the inclosed letter to Miss Dickinson. Mr. Gordon will of course have her address if you happen not to have it at hand. It is pleasant to find our letters taking effect & I shall be encouraged thereby to beg more & more. I have recd. the "Quarterly letters" you sent by ship & thank you for them.

I have a letter on the stocks & expect to send it by next mail.

I wrote to Dr. Anderson a few days ago speaking of my plans relative to returning to America. Of course the Committee will not object to my remaining as long as I can.

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My health just now is very good & I wish to remain at my post until Mr. Oakin or some other man can be secured to take my place. I am thankful to say that my children too are better than when I last wrote. I hope we shall see Mr. Hagen & Company next month. The "hot season" is fairly upon us. The ther. is at 84° in the house shut up & 96° outside as I write.

In haste. But as ever
Yours Cordially & Sincerely
W. P. Barker

Simplus, April 8. 1864.

Rec'd May 24

Ahmednuggur April 26/64

My dear Mr. Worcester,

I sent to you by last mail a letter for Miss Dickinson of Lake Forest & now send letter No. 6 in which I hope my young friends will be interested. This episode about Caste is only to pave the way for a better understanding of what is to come after, if I am spared to continue these letters. Please send a copy of this to the S. S. at East Avon Ct. & also to Dea. Gideon Booker South Wales N. Y.

The Ballantines left here on the 21st to visit Bombay & meet their daughter Julia. We are expecting the Sydenham daily now. The last Overland brought us cheering letters from the Bissells at Liverpool. I hope they have reached the fatherland safely ere this. They had a very pleasant passage to Liverpool with a truly pious Captain.

We have recently had a pleasant visit from Mr. J. Murdoch, Agent of the C. V. E. Soc. and it seems likely that that Soc. will establish a Normal School at this place. If they do, it

Ruphus, April 8, 1864.

will give us help in this direction when we need it most — Our field is enlarging so rapidly by the blessing of God, that it is very difficult to spare a man for the work of teaching — Yet our Catechists School is of the highest importance & must be kept up & year enlarged —

The Fairbanks are here in Mr. Ballantine's absence & Mrs. F. is kindly taking care of my motherless children — I leave for my lonely, but pleasant home (at Pimpalner) on the 28th, expecting to come here again when the Hazens arrive —

I remain as ever

Yours Sincerely

W. P. Barker

Ahmednuggur, Apr. 26. 6?
Rec'd June 7.
Ack'd May 12.

Rev. H. P. Barker 381

Pimplin 22. Sept. 1864

Rec'd Nov. 11.

My dear Mr. Worcester
Ack'd May 12.

I have the pleasure [of] sending another letter for "my young friends" & I trust they will be interested [w]ith the perusal. It has been delayed [by] the illness & death of my son George [who] died Aug. 3. of Diphtheria, while [we] were on our way to Ahmednagar. [And] Mary, my only remaining child, finds [a] home in the family of Mr. Hazen, [so] that I am quite alone in my [us]ual dwelling place. I find much [jo]y in my labor among the people & the Saviour is ever near to comfort & cheer me. Two attacks of fever since Aug. 5th [illegible] give me to feel that I should take a furlough, soon as my duties can be provided for.

The time of my visiting America will probably be decided at our Meeting next month.

Rev. N. P. Barker

We are anxious to learn how the treasury of the Board stand at the end of the financial year. We have stopped all expenditures not absolutely necessary, & are making efforts to raise funds here. Our good friend Mr. Kearns is exerting himself on behalf among the people of Bombay.

I have nothing of special interest to tell in reference to the work in this new & large parish. Many are willing & a few are glad, to hear the Word.

With kind regards,

Yours very sincerely,
N. P. Barker

Ahmednuggur Feb. 11. 1865.

Rev. R. Anderson D.D.

My dear Sir,

You have doubtless received the Minutes of our Annual Meeting ere this, and from them will have learned that I am about to visit America with my daughter Mary. I write a line in haste (while making my preparations) to tell you of our plans, route &c. William Ballantine & Albert Abbott accompany us, and I have no doubt we shall find them pleasant companions. We have engaged a passage to Liverpool in the Daphne, a London ship of 1600 tons, which is to sail "about the 20th inst."

H. W. Ballantine writes from Bombay that he is much pleased with the Captain, who is a very pious man, and who will take the company to Liverpool for £150, and give us "first rate fare". This is £90 less than other vessels have offered to take us for. Probably we shall not be detained long in England, so that we may hope to reach America in June, although the D. is not a fast sailer.

Mr. & Mrs. Chapin, my successors, moved to Pimplus, the latter part of Dec. and have entered upon their work with a cheerful courage. They have a kind

and winning way with the people, and they promise to do well. Both have excellent health, and their progress in the language is something remarkable, & has seldom been equalled, I think. A member of the Theo. Class is with them at present, & Rev. Kassam Malonnadjer will go up from Khokar (20 miles) and assist them from time to time.

I trust therefore that the interests of the cause will not materially suffer by my leaving that promising field of labor.

As for myself, the path of duty seems very plain, and my associates urge me to go at once. On the last day of Oct. I had a severe attack of chills & fever, and on the 15. Nov. the physician ordered me off to Bombay, where I soon recovered, so that I was able to return to Pimpalner with Mr. Clarkin in Dec.

I trust my health will be improved by the voyage. I will endeavor to send my Report for last year before we sail, and also to inform the Treasurer at Boston to whose care letters may be sent at Liverpool.

I remain as ever

Yours Cordially and Truly
N. P. Barker

Ahmednuggur, Feb. 11, 1865.
Rec'd March 30.
Ack'd May 12

Ahmednuggur, Feb. 11, 1865

Ahmednuggur Mch. 10. 1865.

Rev. R. Anderson D.D.

My dear Sir,

I wrote you briefly on the 11th Feb. at which time I expected soon to leave for America via England. Before a passage was engaged in the Daphne, however, we learned that on account of a fall in the price of cotton, the ship wd. be delayed several weeks. Financially the delay has proved fortunate for us, since we now are about to secure a passage for our company direct to N. York for £150. This was what we expected to pay to Liverpool. The Lord Lyndhurst is an iron ship and will sail under English colors, & will touch at Pernambuco. Mr. Ballantine went to Bombay when his Nephew H. W. Ballantine sailed, & he writes that the L. L. will sail before the end of this month.—

I have been so unsettled, and much of the time so pressed with labor that I have not, until today been able to send you my Report for last year. It is brief, since there was really not much to be said in reference to the operations in that new field.

As an Appendix to our printed Report of the Mission I prepared a brief "Biographical Sketch of Mrs. Barker".

We are sorry to lose Mr. Ballantine from Bombay. He was making a good beginning in the work of preaching, as I had opportunity to know when I went to the coast in Nov. last. Mrs. B. was, & is, a great sufferer, & I think her physicians have decided wisely in ordering her away. She ought not to think of coming to India again.

We are rejoicing over the Federal successes in S.C. And also over the fact that we get news from London in less than three days. Surely the world does move.

In haste, but as ever my dear Dr. Anderson

Yours very sincerely

W. P. Barker

Ahmednuggur, March 10. 1865.
Rec'd Apr. 26.
Ack'd May 12.

Bombay 27th Mch. 1865

Rev. S. R. Wheeler,

My dear Sir,

Will you please forward to Miss Dickinson of Lake Forest the enclosed letter, and the translation of Keroba's letter to the S. School. I am much gratified to see the interest manifested in K. by that school, & I hope they will raise enough for his support. He is doing so well, that I shd. be very sorry to see him taken out of the school — I had hoped to send you another letter for S. S's, but the many last things to be done, & the little strength I have had, have rendered it out of the question to do so — By the last mail I sent to Dr. Anderson my Report for last year, & also told him of our sailing in the Lord Lyndhurst. She is a large fine ship, & has good accommodations — I hear she is to be heavily laden, so that we cannot expect a very speedy passage —

¶ The out-going Mail carries to you heavy tidings from our Mission — Mr. Chapin, my successor at Pimplus, died of Diphtheria in Ahmednuggur on Wednesday the 22nd at ½ past one P.M., only 13 hours after he arrived there from his Station. This event has cast a gloom over

all our Mission circle. We ask "Why has God done this? Why has this dear Brother, who gave such rare promise of usefulness, been cut down in the midst of his days, & in the fullness of his strength? Why has our Father laid His hand so heavily upon us as a Mission?" Within one short month, two will have gone to America, and one has been removed to the "Better Land". These providences are very mysterious to our finite vision, but we know that He makes no mistakes in regard to time or circumstance, or degree of the afflictions He sends upon us.

Mr. Chapin seemed to me admirably fitted for the Missionary work, by natural gifts & by education. His progress in the language was almost without a parallel, & although he had been in the country less than a year, he had already begun to preach. He was my associate at Pinsklue a few weeks, and I had a good opportunity to see how favorable an impression he made both upon the native Christians & the heathen by his cheerfulness, gentleness, & winning ways. They felt sure that he loved them & his talents commanded their respect. // I trust the Prudential Committee will lose no time in seeking out a man to supply his place in that inviting field of labor. Cease not to pray for us, & for the afflicted relatives. I remain as ever

Yours Sincerely

W. P. Barker

[...]oussa, March 27, 1865.
Rec'd May 3.
Ack'd Aug 3/65
E. C. S.

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N. Y. Sept. 4. 1865 –

Mr. C. N. Chapin,

I believe copies (or at [least] a copy) of our semi-monthly [pa]per, the "Dnyanodaya" is sent to the Rooms fr. Bombay – If it is not contrary to your rules, I wd. like to get the loan of a few Nos. for a time –

Please send me any copies you may have, commencing with the first of April last, by the next box you forward to N. Y. I can make good use of them in my travels & addresses –

Yours very Truly

W. P. Barker

Bombay, March 27, 1866

Rev. W. P. Barker

New York, Sep. 9. '65.

Rec'd. Sep. 12.
ans'd. " "

C. N. Chapin Esq.
Mission House
Boston -

Rev. N. P. Barker. 326

Reports sent.

South Wales N.Y.
Dec. 6. 1865

[M]r. C. N. Chapin, Rec'd Dec. 8.
Dear Sir,
I arrived here [y]esterday & found your two letters [r]eporting the arrival of the Reports. It is the best piece of news [I] have heard for a long time. Please send say, one half of them by Book Post to me at this place, and the rest to care of [D]r. Wood in N.Y. to wait my arrival.
Your first letter was [d]elayed by being sent to Madison instead of Geneva Wis.
Please tell Mr. Dean [I] shall be most happy to see him [o]r hear fr. him. A letter will reach me here up to the 15th and after that letters shd. be sent

to Dr. Wood's care New York.
I am surprised that I have nothing yet fr. Mr. Ballantine. I fear he is ill by the way.
At Milan O. I had a delight[ful] visit with the Bissells & at Austin[burg] Ashtabula Co. met many people I knew there in 1840 & 44 when at school. Had also a brief but very pleasant visit with Mr. Bruce & family brother of my successor at Kholapur.
If Mr. Bush "engineers" a Mission Meeting at Buffalo next week, I may not reach N.Y. until about the 20th. I have written to ask him about it. I have the "Circular" concerning the week of Prayer.
It is a great pleasure to be with my aged parents in my half-invalided state. One is 71 & the other 72, & they are as happy as ever, because they are as busy as ever in doing good.

Yours sincerely
W. P. Barker

Rev. W. P. Barker 387
Buffalo, Dec. 2. 1865.
Rec'd. Dec. 5.

Buffalo N. Y.
Dec. 2. 1865.

Rev. S. B. Treat,
Dear Brother,
I have been laid on my back repeatedly since Sept. 1st with attacks of Chills & Fever, & have suffered from even this moderate cold, more than I can express. Now, would not the Prudential Committee like to send a man to the South for a few months to help in the work of "Reconstruction" in Educational matters? If so, I am ready to go & thus avoid the trying cold. I am confident such a course will be best for my health, & I think it will result in good to the Cause.
I desire to visit Boston soon & consult with you on this & other matters.
I will not trouble you to reply to

this, as you will no doubt see Dr. [illegible] soon, & I expect to meet him in [illegible] on the 16 or 17 inst. — I have seen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] school [illegible] [illegible] the Association is all in all to the majority of the people there, but the Board has many warm friends in that region.

I remain Dear Brother
Yours Sincerely
D. P. Barker

Rev. W. P. Barker 388
East Bloomfield, Dec. 18. 1865.
Rec'd Dec. 21.

East Bloomfield N. Y.
18. Dec. 1865 -

Rev. R. Anderson D. D. ans'd Dec. 21.
Boston Mass.

Dear Sir,

I leave this place for N. Y. to-morrow morning: and hope to spend next Sabbath & the 25. at Avon Ct. where my daughter is - I desire much to consult with yourself and Mr. Treat about some matters, concerning which I have neither the strength or time to write -

I wish to confer with you in regard to things connected with our sorely bereaved Mission, & especially the supply of the lack of service there, and with Mr. Treat in reference to my movements in this country -

The most convenient & least
expensive time for me to vis[illegible]
Boston, will be about the 26." D[illegible]
I wd. like to return to N. Y. [illegible]
or before the 30th —

Please drop a line, [illegible]
at convenient, Care Dr. Wood N[illegible]
saying # whether that time, or what
will suit your convenience —

When in Milan [illegible]
had a long interview with Mr. [illegible]
and if it is practicable I h[illegible]
he will be able to meet you [illegible]
company with myself, and I th[illegible]
that he desires this —

I had a good day [illegible]
the large Cong. Church here yes[illegible]
& I trust it was not in [illegible]
came — In Christian [illegible]

Yours Sincerely

W. P. Barker

\# Whether the Secretaries approve of my coming to Boston and,

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N. Y. Jan 22/66

Rev. R. Anderson D.D.
Boston Mass.
Dear Brother,

I desire to see you, if practicable, when you pass through N. Y. en route for Philada., and confer on matters connected with my visit to Amherst - Please drop me a line, if convenient, stating when & where I may see you. I remain here until about the 30th. & then go to Greene Co. N. Y.

Yours Sincerely
W. P. Barker

Rev. H. P. Barker.
New York, Jan. 22. 1866.
Rec'd Jan. 24.
ans'd Jan. 30

Write him Monday next.

Rev. R. Anderson D.D.

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Amherst Mass.
10 May 1866

My dear Mr. Chapin

I thank you much for the History of the Mahratta Mission you sent me. I can do good with them — will you please send a dozen of them and ten of the Hist. of the Ceylon Mission to me at this place "Care of Rev. H. Ballantine".
I would like also the four Reports of the "Mahratta Mission" for 1864.
I go hence to N. Y. and can I get more of the "Histories" of you there should I require them.

Yours Sincerely
W. P. Barker

Rev. H. P. Barker.

Amherst, May 10. 1866.

Rec'd May 12.

Done

Mr. Chapin

Mission Rooms.

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New York
May 18. 1866

Rev. N. G. Clark D.D.
Boston,
Dear Brother,

Mr. Chapin tells me that you are expecting to visit N. Y. next week - I wish to see you relative to matters pertaining to the Mahratta Mission, & will you please let me know what day & date you will be here, so ~~that~~ I may arrange to meet you - If it will not trouble you too much, please bring the recent letters Recd from, & sent to, India, in reference to Mr. Abbott's case - I arrived fr. Amherst yesterday -

Yours very Truly
W. P. Barker

Rev. W. P. Barker
Mey 18, 1866
Ans^d May 21/66

Rev. N. G. Clark D.D.
Sec. &c &c —

Oak Hill Greene Co. N. Y.

Rev. S. R. Treat[?],
Boston,

Dear Brother,

A letter Recd. from the Rev. Cassim Mohamed, a Mussulman Convert and since 1863 Pastor of the Church at Khokar, contains some statements which will interest the readers of the Herald. He wrote "Khokar March 6th 1866" & in referring to recent bereavement says.

"The Lord has been pleased to afflict me by removing my wife from the world, and laying me on a bed of sickness for a long time. But I thank God that he has given me great peace of mind, which I would never have obtained had I not known the Gospel of Christ... All these trials have been the means of giving me an increased desire to devote my life to the work of the Lord - You will no doubt be very glad to hear how the work of the Lord is going on here. Though the Mahars do not show the same interest in the truth that they formerly did, yet the change that has taken place among the higher castes, is surprising. The people of Khokar now send their children to our school allowing them to sit

Oak Hill, N.Y., July 26, 1876

Recd. July 31. '76

Ansd. Aug. 2. "

Rev. W. P. Buckie 393

South Wales Erie Co. N. Y.
Oct. 20th 1866

[Re]v. N. G. Clark D.D.
Boston Mass.

acd

My dear Brother,

In accordance with [M]r. Ward's directions I send to you [m]y Estimates for the year com-[m]encing Oct. 1st. My expenses for [m]yself & daughter, the past year, [h]ave been about seven hundred and [fi]fty dollars, & I suppose they will [b]e nearly the same this year. I will endeavor to make them come [w]ithin seven hundred dollars, and [w]ould therefore ask the Board for [t]hat sum. I had but recently [r]eturned to the country when I made out my Estimate ($577) for

last year, and had no apprehension that the cost of living was so great...

I arrived at this pl... my native place, (20 miles S.E. of Buffalo...) with my daughter on the 11th & am spending a few weeks with my aged parents. The doors of the Americans and the hearts of the people are open wide to receive the Missionary, & I find a peculiar pleasure in speaking of the wants of India, & the cheering encouragements we find for laboring there. Faith, coupled with what I see, leads me to feel that a large & noble band of laborers will soon offer themselves to go to the foreign field.

At Dr. Wood's request I went to New York from Pittsfield & on the 1st addressed a fine company of 70 students at Union Theo. Seminary —

I hope to be able to meet & address the Students in the Seminary at Chicago about the middle of Nov. on my way to St. Paul Minn. I purpose to spend the winter in that region, for my health, leaving my daughter with my parents —

Letters will reach me here until Nov. 8th, after which they may be sent to the care of Mr. Humphrey Dist. Sec. at Chicago —

In this my first communication to you as Secretary, permit me to congratulate you on being called to a place where one can bear so large a part in the greatest of moral enterprises. It will ever be my fervent prayer that God will grant you strength & wisdom equal to every emergency, & if such is the will of the Master,

May we long be spared to be
mutual helpers together in th
great & good work!

Yours in X-tian love
W. P. Barker

St. Paul Minnesota
Dec. 19. 1866

Rev. N. G. Clark D.D.

Dear Brother,

I left my Parents (with my little daughter in their charge for the winter) Nov. 8. and arrived here via Chicago, Beloit & La Crosse on the 21st having had in all respects a pleasant & prosperous journey.

At C. I met Mr. Atkinson - was much pleased with him - and since I feel pretty sure that he will be an agreeable co-laborer, was glad to hear of his desire to go to the Marietta Mission. The wife of Rev. Mr. White (Cong.) of this place is well acquainted with Mr. A's "intended" & speaks of her in terms of high commendation.

I addressed the Soc. of Inquiry of the Theo. Sem. at the Union Park Cong. Church & was gratified to find so deep an interest manifested in the Foreign Miss. work. Prof. Fiske seemed all enthusiasm, & at the close of the address said "He would he could divide himself into a thousand parts & go & preach Xt. to the heathen". He wd. be glad, he said, to see the whole Senior Class go on a foreign Mission, if they were fitted for it & their way were opened. Prof. Bartlett also spoke words of like encouragement. Bro. Humphrey (Dist. Sec.) was present at this meeting

At his request I spent a Sabbath & a part of Sat. & Monday at Beloit, where I addressed the College, & Preparatory Students, & nearly all the Professors. There also, I received a very attentive hearing, & saw much to encourage in reference to the prospective supply of laborers. I scarcely know when I have seen a more intelligent & efficient S.S. than that in connection with the Cong. Ch. whose Mon. Con. was attended that Sab. Eve'g. I was privileged to bear a part in it, & the occasion was one of much interest to me. Several of the students met me on Saturday for free conversation, & there are some who I think will decide for the foreign field. I was there a guest in the family of Pres. Chapin, & much of the purest social enjoyment was crowded into those three days.

In this region the returned Missionary finds a large place in the hearts & homes & churches of Christian Brethren, and the cordiality with which I have been received has been in some cases very marked. Sec. H. sent a letter of introduction before me to Rev. F. A. Noble, & through his aid I soon found a home for the winter that is all I could desire. The Legislature meets early in Jan. & there will be an opportunity for influencing persons fr. ~~various~~ all parts of the State. My health has already improved much since I arrived in this fine climate where the air in respect to purity & clearness is much like that of Ahmednuggur.

I have been deeply interested in a paper on "Missionary Institutes" by a Methodist Missionary, & thinking you would like to read it, send it to you. The first paper (in the "Advocate" of Oct. 17) refers to the Chair of "Evangelistic Theology" in the New College Edinburgh, & speaks of the advantages of such an "Institute" to the Missionary himself. Some of the facts presented in the second paper are suggestive. I have, as yet, no definite opinion in regard to the subject be discussed, and will say nothing in reference to it.

On another topic however, allow me to add a word. The result of my observation in many churches & a few Colleges & Seminaries, is, that there is a lamentable lack of information in regard to the actual condition of the heathen world, and the marked success that has almost invariably attended the preaching of the Word. People, in the church & out, listen to these statements with an intensity of interest, that has both surprised & gratified me, & in some places it seems as though they never would tire of hearing. More than once, after a discourse of from 40 to 50 minutes people have complained of the service being "so short." "Why, my friend, how long do you think it was"? "O, about 20 or 25 minutes, I would gladly have listened a great deal longer". I would say then to all, in any way connected with

Missionary Societies; scatter the facts freely - lay before the Churches & the Children the facts they so love - and need - to know, for they are sure to affect their hearts & pockets. It is scarcely necessary to add that I was greatly rejoiced to see in the Herald for Dec. that an effort is being made to increase the circulation for I have visited several Churches where no one but the Pastor took it, & in some not even he, had it.

But I will not ~~[illegible]~~ trespass farther upon your time - Shall endeavor to write you again soon as I receive copies of other "Indian Photos" which are in the hands of the Artist.

Very Fraternally Yours

W. P. Barker

St. Paul, Minn. Dec. 19, 1866.
Rec'd Dec. 27.

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St. Paul Minnesota
March 6. 1867.

Rev. S. B. Treat
Boston Mass.

Dear Brother,

Since my arrival in the Country, I have addressed a good many Sabbath Schools in the East & the West, & some of ~~that~~ them, that are not contributing to any particular Mission, have proposed to send their gifts for the "Mission School Enterprise" to the Mahratta Mission, on condition that I would send them a letter, say twice a year. I feel inclined to comply with this request, and have given a conditional promise to a few Schools that I wd. enter into the arrangement - the condition being that the Secretaries consent to copy & forward the letters that I should write. I like this plan, which I believe is essentially the one Mr. Bruce has adopted, better than that of contributing to support of particular teachers or pupils who may turn out badly, as has been the case with Kerooba of Pimplus, who was supported for a time by the S. S. at Lake Forest Ill. Please let me know, soon as convenient, whether you approve of the above plan, & if so, how many Schools I may be at liberty to make the bargain with - how much or rather - the minimum - each must give in order to secure

a copy of the letter – whether two Schools may combine to raise a certain sum, (the two receiving one letter) – whether I had better promise to write oftener than once in six months – and adding any other suggestions that seem needful.

I find a general desire on the part of Schools to give to a specific object, about which they may hear fr. time to time, & there seem to me reasons why this desire should be fostered, & not suppressed –

There has been a material improvement in my health since I came here, & in cold, bracing weather, I can get through with a good deal of work – In damp weather I am not so well.

Yours Sincerely W. P. Barker

St. Paul, Mch. 6. 1867
Rec^d Mch. 11

Rev. N. G. Clark
Mission House
Boston

St. Paul Minnesota
March 6. 1867.

Rev. N. G. Clark, D.D.

Dear Brother,

Mr. Atkinson writes me that he & Mr. Wells are expecting to go to the Mahratta Mission & he asks for a Mah. Primer. Unfortunately I have none, & I write to ask if there are not some at the Rooms in Boston that might be sent to Sec. Humphrey at Chicago. It is very desirable that these Brethren, & their prospective "better halves" shd. study the language a few weeks before sailing, especially since they will not, I suppose, have a teacher on the voyage if they sail this year -

Amherst would be the best place for them to study since Mrs. Ballantine & two or three of her family, being recently fr. India, could instruct them in the language, & give them advice in regard to a multitude of things wh. a young missionary needs to know - If you have not Mr. Burgess' Mah. Grammar perhaps Mr. B. may have some with him. Perhaps I may be in Chicago in time to see these Brethren, but I think it desirable that I shd. remain here until into the month of May in order to reap the full benefit of this fine climate, wh. has given me strength beyond my expectations - I have written to Sec. H. to let me remain

if he possibly can. In May, I shall have been sep-
arated fr. my little daughter six months, & shall feel that
I ought to see her, & then I feel it a duty to attend the
Meeting of Gen. Assembly at Rochester N. Y. May 16th &
also meet some long-standing engagements in Churches in
Central N. York. To do this I ought to be in Buffalo
by May 9. so as to visit my parents & daughter (20 miles S.E. of B.) before going to
Rochester. I find the hearing ear among the Churches
& S. Schools. Was able to speak five times last week. I am
to speak to-morrow eve. in the Rev. D. A. Noble's Church
here, & next day I go to Mankato to attend a S.S. Con-
vention & preach two Sabbaths in that region.

In a letter fr. Mr. Dean dated "Bhuring Jan. 7th"
he says "All that I can say in regard to this
"Mission is, (and you may repeat it as from me to
"the young men in America) that another man has
"fallen from wounds received in front, and is now being
"dragged from the field, & that most of those who are left
"standing, & are now in the midst of the fight, are
"wounded & faint, scarcely able to stand. Nothing keeps
"them up but the feeling that they must stand or the
"battle is lost." I think this might be used to good purpose
in the Herald.

Yours very sincerely
W. P. Barker

St. Paul, March 6. 1867.
Rec'd March 11.

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St. Paul Minn.
March 25. 1867.

Rev. N. G. Clark D.D.
Boston Mass.

Dear Brother,

Yours of the 11th was received on the 19th on arriving from a trip of 12 days to Mankato, & other places in the valley of the Minnesota River. I will endeavor to profit by your kind words of caution in regard to public speaking, & shall I presume have occasion to avail myself of the permission to refer Ministers & Pastors to yourself & the Prudential Com. as restricting me. I try to be careful & not over-work, but have to admit that I have sometimes accepted invitations to preach, when I ought to have refused them. I earnestly long to be again with the people of my charge in India. My heart is there, & if I gain in health & vigor, next winter as fast as I have, in this fine climate, <u>this</u> winter, I shall soon find my way to my beloved, adopted land.

Since coming here, there have been days in succession, when I have felt <u>perfectly well</u>, & equal to a hard day's work, but this was the result, or effect of this wonderfully dry, invigorating air, operating on

me, much as did the fine Mt. air of India—
But a damp, warm day, lets me down, & I am
still unequal to sustained effort. On damp days
too, I still feel some twinges of my old enemy
Chills & Fever.

As to a Companion, I have not been
idle, but my search has not been successful. The
truth is, persons of the right sort, are scarce in this
region, & I shall be glad if you will send me the
names of the two of whom you speak, together with
data, as full as may be, as to early training, age, &c.
Also the name & address of the Pastor where they
reside, for obvious reasons. I trust this part of
my preparation for a return to India, will be
completed this summer.

Please write soon as convenient, as I wd.
like to leave on a companion-seeking excursion as
soon as I can. The Marathi books of which
I wrote, will be needed in Chicago April 18th, & if
you have not them at the Rooms, I dare say Mrs.
Ballantine has some that cd. be obtained.

Yours very sincerely
M. P. Barker

How soon is B. Dean expected to arrive fr. India?

March 25/67
Recd Ch. 1. ...

(Copy)

"Minneapolis, April 11. 1867.

My Dear Mr. Barker,

Since you ask my advice as to your best course to improve your health while you remain in America I will reaffirm what I said when you were here. By all means avoid overworking. This is evidently your greatest liability.

Your manifest improvement here during the past winter convinces me that you had best spend the next here if possible. I do not regard it so important during the summer, indeed I am of the opinion that such a tour as you suggested will prove eminently beneficial, the better preparing you to be still more benefitted by a change back to the peculiarly stimulating atmosphere of Minnesota. After nine years residence in this climate and a most critical observation of its effects upon a large variety of invalids I am satisfied that for those

suffering from general prostration the winter season has proved most recuperative- this in contra distinction from those suffering with Bronchial difficulties of a serious character, who are most favored by summer.

Trusting that in the good providence of God you may be returned to us in due time and praying that you may be blessed in your outgoings and in your incomings I have the pleasure to subscribe myself

Your friend and brother,

(Signed) P. L. Hatch."

Minneapolis, April 11.

Rec-d Apr. 7. 1868.

A. P. Barker.

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(Copy)

St. Paul. Minn. April 12th/67

Mr Parker.

Dear Sir:

In reply to your letter
[of] recent date, I will say, that while you are free from [or]ganic disease your general system is suffering still [fr]om prostration, induced by your labors in India, [a]nd if you are not prompt in your attention to [y]our situation, disease of some vital organ may [re]sult. You require for the summer entire freedom [fr]om public speaking, a change of air, scene &c: if [p]ossible a trip across the Atlantic should be taken, [as] nothing could repair your loss of vitality, and lay [the] foundation of a permanent cure so surely as that. The next winter should be spent in Minnesota, at rest, [n]ot working. Your Nervo-Sanguine temperament has [bee]n overtaxed, and the only chance for recuperation is [th]e course I have suggested, for the fact is you [h]ave not only exhausted your surplus, but drawn [f]ar too heavily on your Capital stock of health and strength [a]nd to insure a continuance in your profession, you [m]ust attend strictly to the requirements of your general [he]alth.

Hastily Yours

J. D. Stewart.

Dr Henry M. Lyman of Chicago after examining my case thoroughly, says he fully agrees with the above statement by Dr. Stewart.

W. P. Barker —

May 1867

Lyman — April 12. 1867.
Rec'd Apr. 3. 1868.
W. P. Barker

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Theo. Seminary Chicago
May 4th 1867

Rev. N. G. Clark D.D.
Boston Mass.

Dear Brother,

I arrived here April 23rd and have since been engaged in teaching Bros. Atkinson & Wells the Mahratta language. They have set about the work with commendable zeal, and are making satisfactory progress. I am much pleased with them, and think they will be successful laborers, & agreeable Co-laborers.

Your letter reached me in due time. Accept thanks for it & inclosures which I return. Pray excuse the delay in sending them. I wished for special reasons to show one of the letters to Sec. Humphrey.

A word in regard to companion. When up the valley of the Minnesota in March I met a lady who seemed admirably adapted to labor among the Orientals, & I afterwards met her in St. Paul. We are in correspondence, & I will inform you of the result in due time.

After consulting with physicians here as to the best course to pursue for the summer, I shall need to write you again.

For the present, I am laying aside public labor, almost entirely. I feel youthful, cheerful & hopeful, but there is a morbid excitability of the brain & nervous system that admonishes me to keep as quiet as possible. This is hard work for a man of my active habits, but I will trust my Father for strength to suffer His will!

The gain in some respects from my residence in Minnesota is very marked, but I fear I did too much preaching. However what I did, seemed at the time to be duty.

A lecture on India, brought me some funds unexpectedly, & my letter to Mr. Ward to day will show what I have done with it.

Yours fraternally
W. P. Barker.

Chicago, May 4. 1867.
Rec'd. May 8.
Ack'd

St. Paul Minn.
June 15" 1867.

Rev. N. G. Clark D.D.
Boston,
Dear Brother,

In my last letter to you, from Chicago, I spoke of a lady whom I met in March last, & who seemed well fitted to become a successful laborer among the Orientals. I will now introduce to you Miss Grace L. White, whose father (Josiah White) & step-mother reside in her native place, Charlestown N. H. She was educated chiefly in Boston & at Wheaton Seminary (Norton Mass.) & has been teaching the past three years in Wisconsin, St. Paul & St. Peter. I met her at the latter place

and was convinced that she had special qualifications for a Missionary, by reason of her quick mind, easy, winning manners & warm, & affectionate heart.
I learned through a mutual friend that she was willing to consider the question of going on a Mission, & before leaving for Chicago met her frequently here, where she was spending her vacation. I reached St. Peter from Chicago May 24th and not many days after it pleased God to make the way of duty & of privilege very plain before us, and we feel a calm satisfaction at the result. We have written to her parents, & in her letter she uses the following language
"Now for weeks I have had this upon
" my mind, trying to look upon it from
" all stand points, prayerfully considering
" every step, looking above for light

"on the way, & for strength to walk in
"that light, just as fast as God
"revealed duty to me. I have felt most
" of the time very calm, & I do feel
" that the hand of God has been in
" it from the first, & this is the
" opinion of all my friends".

She is full twenty years
younger than I am, but she does
not feel that to be any objection, &
I regard it as fortunate, since she
will be more sure to get the language
well, & to become easily acclimated,
than though she were older.
Her maturity of judgment, self-
reliance & simple, child-like
faith in God, are unusual for
a person of her age.

There will be a few weeks delay
in sending her credentials, on account
of the necessity of removing her
Church relations to the West, but
I will send them, soon as practicable.

I am now on my way to attend a State S.S. Convention at Rochester Minn., & expect to return to St. Peter in about 10 days.

I design to leave there with Miss W. the second week in July, & hope to be at South Wales by the end of the month. Miss White will go thence to Charlestown, & I hope her parents will be able to come with her to the Meeting of the Board at Buffalo in Oct. After that Meeting, I desire to visit Charlestown.

I have consulted several physicians, & all advise me to spend the next winter in this State, & I am convinced that it will be wise to do so.

If Mr. Wells does not go to India until next year, of course it is desirable that he & Miss White should spend the winter where I could give them instruction

in the language, & perhaps he will find a companion who can join the Mahratta Class.

I have an inexpressible longing to set my face toward my beloved adopted land. I think the work never before had such attractions for me, &, as the result of this fine climate, combined with comparative idleness, & a calm repose of spirit which the Master is giving me to feel, I look forward with confidence to returning to India next year in good condition for labor.

I have requested Miss Lucy Larkom, who was Miss W's teacher at Norton, to send to you, or to me a letter of recommendation, & should you meet Miss Larkom please make inquiries of her. If convenient show this letter to Dr. Anderson. Yours very sincerely

W. P. Barker.

Rev. W. P. Barker

St. Paul, June 15, 1867.

Rec'd. June 24

A " "

South Wales N. Y.
July 29th 1867.

Rev. N. G. Clark D.D.
Dear Brother

Yours of June 26th was received at St. Peter Minn. July 3rd and both Miss White & I beg you will accept thanks for your kind congratulations. We left St. Peter on the 11th & I then expected to send the credentials, of which I spoke, from West Eau Claire Wis. where we arrived the 17th [illegible] I am now stopping.

Miss W's labors in teaching during the winter & spring were severe, but since, & notwithstanding this, her health was good, neither we, nor her friends felt any anxiety about her going to India on the score of health. Since the close of her school, however, she has not been so well, & before we reached Eau Claire, & while I was there, she suffered from extreme excitability of the nervous system to such a degree, that we felt serious doubts whether she could endure the trying heat and the severe labor incident to India life.

While these doubts remain, of course we cannot ask for credentials, & can send none to you. We desire to wait patiently on the Lord, cherishing the confidence that He will in due time guide us in His own right way.

Miss White remains for the present in the family of Rev. Geo. Spaulding, who with his excellent wife (a sister [illegible]) have occupied the place [illegible] since she came [illegible]

[illegible]

ago [illegible]

[illegible] of [illegible]

be as [illegible]

My health [illegible]

[illegible], & though [illegible] very much, I feel [illegible] chills & fever (my old Indian enemy) & every one speaks of the change & the improvement in my complexion.

[illegible] write you [illegible] my [illegible] in [illegible] & relate some [illegible] of interest. Mrs. Salam please, [illegible] Atkinson, of the [illegible], & also to Mrs. Wells.

Yours very fraternally
W. P. Buckn[illegible]

South Wales, July 29. 1867.
Rec'd July 31.

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South Wales N. Y.
Sept. 10" 1867.

Rev. N. G. Clark D. D.

Dear Brother,

I wrote you soon after I arrived here fr. Minnesota, & spoke of the serious illness of Miss White, and will now add that the engagement has been broken off by mutual consent. The hand of the Lord has been in it all, & He will bring good out of it. We are friends for life, and she, as a very successful teacher, will do much to train up Missionaries - far more, I am sure, than if we had never become acquainted.

The remembrance of my stay in the great West is exceedingly pleasant, & I hope to see some places I have visited, once more before going to India. There is something very attractive to me in the Western character. There is an approach to the gigantic in their plans for good wh. is refreshing. They do not believe in doing things by halves, either for the Church or the world.

I have been preaching but little recently, but that "little" has been too much for my poor nerves, & has brought on sleeplessness, so that for the present I have decided to leave the pulpit & platform, entirely.

So then, please do not call on me at Buffalo, if you can avoid it. I hope Br. Dean will be present to speak for our Mission, & I think he will do it well. He should however know before-hand & prepare thoroughly, for he is rather slow, & needs his lesson well committed.

I am having solid enjoyment with my daughter & my parents (who celebrate their "golden wedding" the 8th of Jan. next) for I can do just as I feel inclined & can rusticate among the hills of my native place to my heart's content. Br. Wells is aspirating, guttural-alizing & exploding at the Mahratta in a way that promises well for our Mission.

The Meeting is so near at hand, when I hope for an interview with you, that I will add no more now.

Please bring with you to Buffalo, if they are in the Library, a Mahratta Primer, "Help in acquiring the English Language" (designed for Natives) & 2 Mahratta Testaments.

Yours fraternally
W. P. Barker

My Salam to Br. Dean if you meet him. I can't write to him now, though I would like to do so.

Sept. 10. 1867. South Wales,
Rec'd Sep 12

Clifton Springs Ontario Co. N. Y.
Oct. 5. 1867

Rev. N. G. Clark D.D.
Boston Mass.

Dear Brother,

I was very sorry not to meet you, on Thursday at Buffalo, but I was so ill I could not. Did you leave the Mahratta Test. with any one for me? I wished to advise with you in regard to my plans for the coming months.

My friends tell me, my health is such that I must give myself entire rest, or I shall break down entirely, & so I feel. Persons in Buffalo & elsewhere urged me to come here, & last Thursday Eve. I arrived with the following kind letter of introduction which I copy for more reasons than one.

"Buffalo Oct. 3. 1867.

"Dear Dr. Foster, Here is our beloved brother Barker - for "12 years Missionary of the A.B.C.F.M. in India: out of whom "zeal, & grief & much work, have drawn the last but one, "atom of vitality. He wants sympathy. Where shall he "go for it - if not to you? He wants rest. Who can furnish "it so well as you? He wants wise & careful restraint - wise "& considerate treatment - wise & appreciative counsel. Have you "not all these? The Lord sends him to you with this message "Henry, here is my faithful servant, my obedient son -

"used up in my service. Do well for him for my sake,
"+ yours, + his, + India's, and whatsoever is right, I will
"pay thee". That is as near as I can get it, the
"Lord's mind on that subject. Perhaps you will ascertain His
"will more distinctly in some other way. If so, I shall
"only rejoice being as ever Yours truly W. Clarke" -

I derived great profit fr. my interviews with
Dr. C. of Buffalo, + he encouraged me to hope for entire recovery.
Sometimes, dear Brother, I fear I fear lest I may not be able
to return to India, but my prevailing belief is, that I shall. My
heart is there. I like the style of treatment Dr. Foster
employs, + hope for good from it. Expect to remain long enough
to give it a fair trial.

Of course I must ask of the Pru. Com. an
appropriation for myself + daughter for another year. (She
is with my parents at South Wales). I shrink from
asking any thing, when I can do nothing, + keenly do
I feel the necessity of expending more than if I could
[illegible] labor. I do not know whether the Committee
ever appropriate an additional sum, to meet the cost
of medical treatment. If so, well. If not, the Lord
will, I doubt not, provide for me in some other way.
The common charge here is \$15.00 a week. To me \$10.00.
For the present please direct "Clifton Springs Ontario
Co. N. Y. Care Dr. H. Foster".

God gives me faith + trust, + I know He will
bring good out of this severe affliction, Ps. 46:1

Yours fraternally
W. P. Barker

Clifton Springs, Oct. 5. 1867.
Rec'd. Oct. 8.
Ans. " 10 "

Rev. S. Robinson of Brooklyn + his wife are here. She is dangerously ill, + he telegraphed
to have his children come on at once.

Clifton Springs N. Y.
Oct. 5" 1867

C. N. Chapin Esq.

Dear Sir,

Yours of Sept. 27"
was Recd. in due time, but I have
not been able decide upon my
plans & location so as to reply sooner -
Please send to me at this
place Care Dr. H. Foster as many
of the Reports of our Mission for 1866 as
you can spare.
Send also one or two of the Reports
for 1865, if you have them, as
I have been unable to get hold
of one as yet.

Yours Sincerely
W. P. Barker

Please ask Mr. Durant to send my
Herald here. I inclose a note for
Mr. Hand wh. please hand to him.

Rev. W. P. Barker

Clifton Springs, Oct. 5, '67

Rec'd. Oct. 8.

Done.

Sent 25 reports by mail –

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Clifton Springs N. Y.
Oct. 18. 1867

Rev. N. G. Clark D. D.

My Dear Brother,

I thank you for the kind words of sympathy & advice in yours of the 10. The Lord is dealing with me very graciously & is raising up for me many loving friends here & elsewhere. I feel that He will raise me up in His own good time, & permit me to return to my beloved adopted land. A word in regard to matters financial. A few months since a dear friend of the Board near Chicago, whom his wife called "one of the Lord's Bankers", gave me something for private expenses, with special reference to travelling for health, & said "Draw on me at any time you need for fifty or a hundred dollars". I have since met him & he in the most cordial manner renewing the offer, & said I must attend to my health. Dr. Foster of this Establishment has given me $40 fr. a fund he has, for such cases as mine.

I will say nothing about any extra grant on the score of medical attendance, but would ask the Committee for $600, as before, for myself & daughter the current year.

Very fraternally Yours

W. P. Barker

Please direct & forward this letter to Br. Dean.

Clifton Springs Oct. 18. 1867.

Rec'd Oct. 21.

Ans'd Oct 21

Rev. H. P. Barker 407

Clifton Springs N. Y.
Nov. 13. 1867

Rev. N. G. Clark D. D. Rec'd. Nov. 15.
My Dear Brother, Ans'd Nov 23

Yours of 21st Oct. was
rec'd in due time. Thanks for your
suggestion & the loan of the photograph
which I return. As I should wish
to see the lady, & learn something of
her before seeking her acquaintance
I must leave the matter a few
months, when I hope for strength to
visit Philada. & other places in
that region. By & by I may ask
of you farther information concerning
her, or some one else.

I find I need a whole
winter's comparative rest, & so propose
to make this head quarters until
spring. Shall visit, occasionally
relatives & friends in other places,

for the sake of a change from the "treatment", which I find rather weakening. Am gaining slowly, & suffer less from sleeplessness, than when I came. Dr. Foster says I can do a little with benefit, & so I occasionally occupy a few minutes in a Sab. School or a prayer meeting. But I endeavor to be very careful & not overdo.

My Father cheers me with his smile, & I feel all will be well in the end. I have ardent longings to return to India, & if such is His will, He will bless the means used to fit me to do so. Please write soon, how much is granted me for this year, as I shall need to draw on Mr. Ward soon.

Yours very fraternally

W. P. Barker.

This is a delightful Christian
home, & I can do something in
a quiet way here for the
Missionary Cause -

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Rev. W. P. Barker

Clifton Springs N. Y.
Feb. 5th 1868

Rev. I. R. Worcester
Boston
Dear Brother,

I inclose some pieces for the "Rill of Knowledge" bearing upon the subject of <u>self-support</u> which may be used for the Herald. A part of it refers to the subject of your letter of Dec. 7th.

I would gladly have answered that letter, had I been able to write. I am just finding out how much I was diseased, & how much I needed rest. It seems to be the will of the Lord that I should remain here a while longer. Dr. Foster is kind, skillful & successful in regard to my case. Though very weak just now, I

still cherish the hope that God will raise me up & permit me to return to my India home.
At times however, the way seems very dark. Pray for me that I may have grace both to suffer & do the will of the Master.
I have Recd. Mr. Hutchins Circ but no Heralds for Jan. & Feb. Please send them, & I will try & get some subscribers here.
At present I am compelled to lay aside all attempts at public labor, & am giving myself full rest.
With kindest regards to all your associates, I remain
Yours in Christian Love
W. P. Barker

(Copy) 409

"Clifton Springs, N.Y. March 2. 1868.

Rev. W. P. Barker,

South Wales New York,

Dear Brother

I write to give you a Medical opinion of your case, and of your future prospects. When you came under my care - there was Congestion, and Torpor of the Liver - also extensive Chronic inflammation of the Mucous Membrane of the Stomach and Bowels, - Congestive fullness of the Brain, - and great prostration of the Nervous System. The inflammatory action is now very much subdued, - the Congestion of the Liver is better, but not entirely cured. - the Brain trouble is partially relieved so far as the Congestion is concerned; but the great weakness of the Nervous system prevents a rapid recovery, and at times there is a great deal of excitability of the brain.

I fully believe that you will be restored sufficiently to return to India, and do efficient work in the cause of Missions, but it will take from six months to one year to establish your health. With patience on your part it will, I think, be accomplished within that time.

Very truly

(Signed.) Henry Foster.

Dr. [illegible] 1868.

Clifton Springs, March 2,

Rec'd April 7.

W. P. Barker.

Mahratta.

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South Wales N. Y. June 8/68

Rev. N. G. Clark D. D.
Boston Mass.

Dear Brother,

I consulted with three physicians (one of whom was Dr. Foster of Clifton who cleansed the[illegible] in Buffalo) and they & many others said the trip to Labrador was just the thing for me. I feel inclined to go & have decided (D. V.) to visit Boston the latter part of this month, & then if I feel equal to the expedition, & can see my way clear to meet the expense, I will join it.

If all my Bills were paid my purse wd. be empty, & so I am about to sell a few books & some clothing & bedding, &c. I shall not need. Our minister did not come yesterday, & so I had to preach, & I did so without injury. Am therefore encouraged. How early ought I to be in Boston? Please forward the inclosed to Mrs. Ballantine!

Yours very fraternally
W. P. Barker

× Can Rail Road [illegible] for D. L. &c. – Mr. Haig

South Wales, June 8. 1868

Rec'd June 10

✓

South Wales N. Y.
Tues. June 30. 1868

Rev. N. G. Clark D.D.

Dear Brother,

I reached home on Sat. fr. a journey to Chicago with a sick relative, so weary & so nearly exhausted, that I wrote to Mr. Denison giving up my place in the Labrador excursion to some one else.

I now expect to spend next Sat. (the 5th) in New York, and if my place is not given to some other person, & the vessel can wait until the 9th or 10th please say to Mr. Denison that (D.V.) I will go.

Sec. Humphrey said, of his own accord, he thought the Committee would readily give me the $123 I sent to the Board last year, toward the cost of the trip, & since that was given to me chiefly that I might go to Europe for health, I will

[illegible] June 30. 1868

ask you to solicit ~~that~~ sum for me. I hope I can sell some things, to make up the remainder.

Every body, almost, advises the trip for me, & my physicians urge me to take it & moreover I feel strongly inclined to it.

Please see (or write to) Mr. Denison at once, & write me without delay, or ask him to do so. Can Rev. Dr. J. N. Wood

Station D. New York

I am gaining every day & much faster than I thought I should, when in April, my feet seemed almost to touch the waters of the "Dark river"— The Lord has been far better to me than my deserts, & my fears.

Ever fraternally
N. P. Barker

I hope the vessel can wait till the 10th or 11th, so that I can accept Mrs. Ballantine's invitation to come & see

South Wales June 30, 1868.
Rec'd July 2
Ans'd

Halifax Nova Scotia
Aug. 27. 1868.

Rev. N. G. Clarke D.D.

Dear Brother,

Goodness & mercy have followed & attended us in all our journey, & we arrived here last evening safely & in good spirits. We have been prospered in all things & especially in reference to the great object for which we came forth i.e. the recovery of health.

Instead of coming here direct, we spent our first Sabbath at Robbinston Me. & were so much pleased with the place, & region that we chartered a ten-ton-schooner (the "[illegible]") & cruised about the bay & islands, hunting & fishing for three weeks. At times we were subjected to some inconveniences & hardships, but in them all, kept up good courage, & found ourselves daily gaining strength. We left Digby on Monday last & came, via St. John & Windsor, to this place, & we expect to leave to-morrow by steamer for St. Johns Newfoundland to remain about two weeks, returning to this place.

Since my health is so rapidly improving by this roving life, I feel that I am on the right track, & ought to follow it up for some time to come.

W. B. [illegible]
Aug 27/68

Rev. S. R. Wells Dundee Mich. & Rev. D. J. Humphrey Chicago with affectionate regards & Christian love - W. P. B.

Thus far my expenses have been more than I had anticipated, chiefly on account of the necessity of purchasing blankets, & hunting & fishing apparatus, all of which will be of service hereafter.

Should I continue to induce as fast as I have done, it might do me no harm to return once in a while, & thus raise the means I require for travelling. But I prefer not to be under the necessity of doing this, & it would be gain to me to attend [illegible] Will you therefore ask the Finance Committee to kindly make up a sum of $ ~~[illegible]~~ 127.25 for travelling expenses. I shall not be obliged to use all of that sum.

Mr. Denison is writing to his father to send him funds, & he will probably unite with Mr. Ward to forward it for him. We wish it sent to us at St. Johns New Foundland, & I suppose the best way will be to send a draft on the "Bank of N. F." at that place. The mail Steamer will leave here again just two weeks from to-morrow (Friday). Messrs. Eastman & Pierce will return after about two weeks, but Denison & I may remain longer if we find the climate to agree with us & living cheap.

I feel dear Brother, more & more confident that I shall be permitted to enter again upon my labors in India & am very happy in the prospect. The journey has brought me in contact

[illegible] friends [illegible] Baptist Convention [illegible]

South Wales Erie Co. N. Y.
Nov. 7th 1868

Rev. N. G. Clark D. D.
Boston Mass.

My dear Brother,

I reached home the 30th ult. after an absence of four months, much, very much, improved in health. A great change has taken place since I left, & the dear old home seems desolate, for my aged father has been removed by death, & my daughter Mary has gone to Newark N. J. with my brother & wife who have no children. Father died Sept. 3rd, after a short illness, of Congestion of the lungs, accompanied by cerebral disorder. I did not hear of his death, at Salmonier N. F., until Oct. 3. and knew very little of the particulars until I reached Halifax the 18th. A brief obituary, by Mr. Sandford who preached his funeral sermon, has appeared in the N. Y. Evangelist of Oct. 22nd. He was a lay home missionary here for more than 50 years, & to him I owe, under God, very largely, any fitness I may have for the work of a missionary, & perhaps also my conversion.

He was a warm friend of foreign missions and though aged & infirm was perfectly willing that I should return to India, & in fact desired me to do so, & such also is the wish of my beloved mother although at seventy four, she is entirely alone, (in my absence) except the companionship of a hired girl.

The faithful, weary, patient veteran rests from his toils, and has received his crown, & shares perfect bliss in the presence of the Master, whom he served with so much fidelity, & in the society of many whom he knew & loved so well. I scarcely feel myself a mourner, so precious is the thought that death to him was all gain. The same mail brought a letter from Bombay telling of the death of Brother Munger, whom I loved very much & respected very highly, so that I think of the two as having gone together to the "Better Land". He was one of the best & strongest men I ever knew, & in many respects a model missionary.

I returned via New York, Newark & Clifton Springs. Mary is doing well, apparently in a public school in Newark, & is much interested in her studies. My brother & wife are members of Mr. Condict's church (N. S. Pres.) near which they live at, (I think,) 51 Murray St. & his store is at 353 Broadway N. Y.

Dr. Foster, at Clifton, congratulated me on the improvement in my health, & said I should certainly be able to return to India, after a time, & that is my own conviction. A great many of my old acquaintances don't [illegible] me, I am so changed in appearance. Of course I find a good deal of secular work to do, & so propose to remain home until about Christmas, when I think I must visit [illegible] New York & some places in New Eng. etc. I was compelled to pass by in hastening home.

Nova Scotia & N. F. are such capital places to rusticate in, that I must, soon as I have leisure, write you something of my experiences since they may be of service to some other invalid missionary or over-worked Secretary, Treasurer, or Editor.

I forgot to ask for the Vol. of Reports of the Methodist Mission when in Boston, but you may keep it till I call or send for it. I trust your father has recovered, & that Mrs. C. & the little ones are quite well.

With kind regards to them, the Hubbells & Kingsmans & your companions at No. 33, I remain as ever Yours fraternally

W. P. Barker

So. Wales, Nov. 7. 1868.

Recd Nov. 10.

Ans d Nov 11

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S. Wales N. S. Nov. 7th 1868

Rev. Dr. Clark,

Dear Brother,

Will you please ask the Prud. Committee to make a grant for me & my daughter for the year commencing Oct. 1st. If their rules will allow them to grant ~~make~~ a little larger sum than I had last year, I shall be glad, since my daughter's expenses will be double what they have been, & my own probably not much less.

The expenses of my four months trip were more than I expected they wd. be, & I was obliged to borrow some money to carry me through comfortably. Please, therefore ask for me a farther grant of $85.00 for travelling expenses.

I am not preaching at present & find myself gaining strength day by day.

Yours Sincerely

W. P. Barker

Rev. W. S. Barker,

S. Wales, Nov. 7. 1868.

Rec'd Nov. 10.

Ans Nov 11

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South Wales Erie Co. N. Y.
Feb. 24. 1869.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

My Dear Brother,

You will no doubt remember that at our last interview, (after consulting with Dr. Jeffries) we spoke of the possibility of my not being able to return to India at all, & of the expediency of my withdrawing from the service of the Board.

This subject has occupied a large place in my thoughts & prayers, and I sincerely desire to know the will of God in the matter, & to be guided by it.

I have seriously considered the question whether I ought to withdraw from the service of the Board in case it seemed not wise to return to India, and have given it a negative answer for the following reasons.

1. Twenty years ago I consecrated myself to the work of preaching Christ to the heathen; & soon after learned that my parents had dedicated me in childhood to the foreign missionary work.

2. I found so much joy in my labors among the heathen that the trials incident to the work seemed

as nothing in comparison, and never have I felt so sure that I was doing the will of the Master, as when engaged in telling the Story of the Cross to those who had never before heard it, and who must hear it, (if at all) from the living preacher. I look back upon my labors in India, & my connection with the Board with the highest satisfaction, feeling that God was pleased to give me a good degree of success, & that He enabled me, even beyond my anticipations, to win the love and confidence of both Christians & heathen.

3. The encouraging tone of the letters (which I inclose) of Drs. Riggs & Williamson in regard to the wants & prospects of the Dakota Mission, & the comparative ease with which I can probably acquire that language. [I became acquainted with those Brethren in 66 & 7- saw some of the Xtians & Native helpers at Traverse, Minn- & became much interested in the Dakota people.]

If, therefore the Prudential Committee decide not to send me back to India, I will request them to send me to the Dakota Mission.

In regard to my returning to India, I quite agree with Dr. Jeffries, that I ought not to go back this year, and he is doubtless right in saying that I can yet do good service in India, if allowed

to live in a region free from malarious influences, & such can easily be found in our Mission field.

I have gained strength more rapidly the past month, than during any time since I began to recover. (This gain is due in part to the tonic medicine Dr. Jeffries prescribed for me, & partly to the abundance of out door labor I am now having.)

This improvement in my health gives me so much encouragement, at a time when <u>the working force of our Mission is so reduced, & the call for help so loud & imperative</u>, that <u>I cannot now</u>, assume the responsibility of deciding to remain in this country.

I have thought of the following plan as perhaps best, all things considered, & will ask you to propose it to the Committee. Deferring the final decision concerning my return, for a year or so, that I be allowed, on the score of health, & to gain some knowledge of the field, to accompany Drs. Riggs & Williamson on their tour through the Dakota Mission, the coming summer. The expense of such a journey would not be very great.

I will say however, that if the Prud. Committee

the reasons for coming to a final decision at once, in reference to my return, I shall cheerfully acquiesce therein.

Praying that in this matter, the Great Head of the Church may guide us all in His own right way, I remain as ever

Yours very fraternally

W. P. Barker

Rev. W. P. Barker.
South Wales, Feb. 24. 1869.
Rec'd. Feb. 27.
Ans March 30

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Rev. H. P. Barker

South Wales N. Y.
March 12. 1869

Rev. N. G. Clark D.D.

Dear Brother,

Since writing you, my health has not been so good — a little extra labor & exposure having brought on again the extreme nervous prostration from which I have long suffered.

The path of duty now seems plain & had the Com. accepted my offer to go to the Dakotas, I should have been compelled to decline going.

There seems no probability that my health will allow me to engage in the foreign missionary work, and I am therefore constrained to ask for a release from the service of the Board.

In seeking a dissolution of my connection with the Board I cannot refrain from bearing testimony to the marked kindness & uniform courtesy of all its Officers with whom I had to do. They are among my dearest personal friends. I shall ever look back with pleasure upon my missionary life, & it is a great trial to find my health such that I cannot resume it. Were I to live my life over again, I would offer myself to the same honored Society & go to the same

Rev. H. P. Barker.

field, where I have reason to believe my labors were not in vain in the Lord.

I have conscientiously endeavored to do what I could ~~[illegible]~~ for the missionary cause during these eighteen years, so that for myself, I need no "testimonial" from the Com. but I may require one for the satisfaction of parties from whom I may hereafter seek employment. In reference to the "retiring grant" of which you spoke, if my circumstances permitted it, I would gladly make a donation to the Board, rather than ask any thing from it. I have a daughter (in her 12th year) dependent upon me, while I am too much an invalid to engage in any remunerative employment at present, and I must therefore ask the Com. to make the grant usual in such cases.

I trust they will also authorise the expense necessary to bring my books, clothing &c from Ahmednuggur.

With many thanks for your kind hospitality & sympathy, I remain, Dear Brother

Yours very fraternally

W. P. Barker

March 12. 1869

Recd March 18

Rev. W. P. Barker 417

South Wales N. Y.
March 22 1869

Rec'd. March 24.
ans'd. Ap. 1.
+ apr. 9-

A. C. Chapin Esq
Dear Brother,

A gentleman in [illegible]

[illegible]

[illegible] 1843 to 1862. [illegible]

I trust the [illegible] of [illegible] Mission has been [illegible]. Please send it by Express [illegible] to Geo. H. Barker Esq. 353 Broadway New York. It is a [illegible]

I did not send for the Naturalist thinking it best to purchase the bo
ready bound, if I get it at all.
Thanks for forwarding the Dnyanodaya
always contains interesting items f
my old home— Yours Sincerely

W. P. Barker

Just four years ago today my beloved friend & successor at Pimplus - Rev. W. Chapin died at Ahmednuggur.

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South Wales N. Y.
March 21" 1871

Rev. S. B. Treat,

My Dear Brother,

It has pleased God to hear my prayers & those of many loved friends here, & in India, & He has restored me to comparatively good health.

I desire to leave the hospital & "go to the front," after an absence of six years. I know you will give thanks with me for restoring mercies, & the goodness of my heavenly Father.

As Dr. Clark is absent, I write to you to ask if the Prudential Com. will wish me to visit Boston to secure the opinion of Dr. Jeffries (or other physicians) & to become satisfied themselves also in regard to my fitness to return to India. I ~~ma~~ have already procured the opinions of Dr. C. C. F. Gay & Rev. Dr. Clarke of Buffalo, both of which are decidedly favorable to my return.

Yours fraternally

W. P. Barker

Rev. S. B. Treat
Mission House

Rec'd March 23,
An " 31,